Benjamin Swan's Book
Malden Year
1829

Thomas Perry Surgeon
his Book

Benjamin Swan's Book
Malden Year
1829

Thomas Perry Surgeon
his Book

55.874

Ben: Vemond THE Povey

Compleat Distiller:

Malimba OR THE Africa

Whole ART 1742

OF

DISTILLATION

Practically Stated,

And Adorned with all the New Modes of WORKING now in Use.

In which is Contained,

The Way of making Spirits, Aquavitæ, Artificial Brandy, and their Application to Simple and Compound Waters in the exact *Pondus* of the Greater and Lesser Composition; as also many Curious and Profitable Truths for the exalting of Liquors, being the Epitomy and Marrow of the whole Art; supplying all that is omitted in the *London Distiller*, *French Baker*, &c. Experience being the true Polisher hereof.

To which is Added,

Pharmacopœia Spagyrica nova: Or an Helmontian Course; being a Description of the Philosophical *Sal-Armoniack*, *Volatile Salt* of *Tartar*, and *Circulatum Minus*, &c. Together with their Use and Office in Preparing *Powers*, *Arcanums*, *Magisteries*, and *Quintessences*, the Dose and Vertues being Annexed.

The *Second Edition*, with Alterations and Additions.

Illustrated with Copper Sculptures.

By *W. T-Worth*, Medicinæ Professor in Doctrinis Spagyricis & per Ignem Philosophus.

London, Printed for J. Taylor, at the *Ship* in St. *Paul's* Church-Yard. MDCCV.

X

1651/746.

PATENT OFFICE
LIBRARY

BL

PATENT OFFICE
LIBRARY

THE

Epiſtle to the READER.

Courteous Reader,

THE End and Intention of our Writing and Compiling theſe Sheets, is to bring the Art *of* Diſtillation *into one compleat and entire Volume, containing all the neceſſaries thereunto belonging: For hitherto this hath been but ſhort and defectively performed, for it hath had the miſhap, as many other excellent Arts have had,* &c. *To be Treated of by ſuch, as have not practically known the ſame; or elſe by thoſe, who have on purpoſe concealed that, which in reality ought to have been diſcovered; ſo that the Authors hitherto extant are either filled with needleſs Preſcriptions, confuſed Workings, long and tedious Prolixity of Words and Circumlocutions, as we may ſay, going about the Wood, or elſe have concealed the* Ariadnean *thread, which ſhould lead directly to the Practick, and ſo are only uſeful to thoſe, who have ſerved ſeven Years Apprentiſhip to the imploy, then*

knowing what to chooſe and what to refuſe, and being able to pick the Roſe from among Thorns without pricking themſelves; for what a chargable and confuſed piece of work ſhould we have, were we to provide our ſelves with all thoſe Veſſels and Inſtruments deſcribed by Baker, *for the making* Waters, Aqua vitæ, *and* Burning Spirits, *and to ſeparate them from the Flegm; which, when done, would neither anſwer the end nor countervail the charge; for 'tis well known to all ingenious Men, how difficult a thing it was to prepare a Spirit, which would fire Gun-powder, or be ſo purely Æ-therial as to vaniſh in the Sun, 'till the uſe of Salt was known, by whoſe help we are able to perform it in large quantities, even in our common Stills with their Refrigeratory; And the moſt exact way that we ever ſaw is to work with Salts in a large Copper Body with its Alembick and Refrigeratory in* Baln. *For with a lent heat you will have your Spirit perfectly deflegm'd, which for curioſity ſake, you may repeat a ſecond time, and then will it far excel any of thoſe made by the difficult Inventions before mentioned; and therefore why ſhould we go to ſo much charge and trouble, when it may be perform-ed with ſo much facility and eaſe: And a-*

gain,

gain, he is filled with abundance of Chymical Preparations, which have not the least adherence to the making of Spirits; and so the mind of the Reader is diverted from that, which only should be of Service to him; nay, this is so apt to fill their heads with fancies, that they rest unsatisfied 'till brought to Tryals, which either considerably exhaust their Substance, or else take them from their Business, nay, sometimes wholy incapacitates them for the same; therefore shall we pass by him; and come to consider that of French.

Dr. French *indeed was a Man of Ingenuity, as his Work plainly shows, seeing many curious things are therein contained, yet can we not wholly clear him from some of these Defects.*

And as for the London Distiller, *tho' his Prescriptions, there laid down are proper, yet is he defective, both in the exact* Modus *of working, the ordering of the* Wash *and* Backs *for a quick Fermentation, and upon a defect in their working to bring them kindly forward again; as also in the great Business of Rectification, concerning which there is so great a noise about the*

Town;

Town; and indeed not without good reason, seeing too too many are deficient in so advantageous a Secret as this is; yet is both he and French so scarce, that one of them is hardly to be gotten; and then again on the other hand, what we have formerly written, in order to have supplied these Defects, was in such general Terms and so short, as that of it self it was not sufficient to make any one prompt-perficient in the Art.

Therefore we being desired by several Ingenious Persons to communicate our Experience to the World, and so to supply the defects before mentioned, as much as in us lay, have upon a mature Consideration thereunto condescended, with this Resolution, that we would do it so as to capacitate any one, tho' of a mean Genius, and never brought up to the Art, in a little time by Study and Practice to be a compleat Master in the same, without having recourse to any other Author; for which end we have comprised it into a Pocket-Volume, that so it might be the more portable, and by consequence ready for their Perusal.

Now that you may the better conceive what is therein contained, we shall in brief pro-

proceed, as follows; In the first place, we have described the manner of Working in general with all the necessary Utensils thereunto belonging, and then in a more particular way have shewed various and profitable ways of making Low-wines *from any of the six Materials; some by Decoction, and others without, giving you our Opinion which we best approve of, we have indeed here laid down such Rules in the ways of Brewing and Ordering the Wash, as also in the bringing it into* Low-wines, *as that there is no Material in Nature that will yield a Vinous Spirit, but what may be wrought by some or other of them; and being thus far brought, the time of their lying for their bettering is signified, together with the way of bringing them into* Proof-goods; *And then,*

In the Second we have shown the exact way of Rectification, by and through such Mediums, *as that they are brought into most excellent* Stuff, *and if the use of* Tartar *and* Sulphur *whether common or that of* Mars *and* Venus, *joyned with the sweet Salt were known, certainly sweet and pleasant Spirits might be brought forth; but more especially by the help of our* Sal Panaristos

riſtos *might* Engliſh *goods be ſo ordered as that in Taſt and Smell they might be little inferior to thoſe of* Gallia, *and equal in Vertue to the* Engliſh *Conſtitutions; becauſe of their Climatary Affinity, concerning which, we have not only given you our own Experience, but alſo the Authority of the famous* Radolphus Glauber; *which being ſo prepared we have likewiſe ſhown their various uſes in making* Cordial-Waters *and* Spirits.

In the Third, we have ſhown all the Neceſſary *and Uſeful Compoſitions in the Art, according to the greater and leſſer* Pondus; *to which we have added many rare ones of our own, togethet with an* Uſque-baugh-Royal, *never Publiſhed before, and alſo the way of Dulcifying and Perfuming theſe Wares or Liquors, ſo that they may be the moſt Commodious for Sale.*

In the Second Part we have laid down the true and Genuine way of making Powers *by three noble* Menſtruums, ſc. *a* Purified Circulatum Minus, *the* Volatile Salt *of* Tartar, *and* Sal Panariſtos, *together with their Vertues, Uſe and Doſe, for the Benefit of ſuch, as languiſh under the burthen*

then of Refractory Diſeaſes, and can find no Relief from the common Preſcriptions; for we have through much Expence and Labour by the Providence of God thereunto attained, and by more than Ten Years Experience, know their admirable Vertues to be ſuch, as to relieve, when paſt the hopes of other means; therefore we thought we could not better befriend the World, eſpecially the ingenious Lovers of Art, than freely to communicate their Compoſition, that ſo they might the better judge of their Nature and Property; and altho' we have not attributed ſo many Vertues thereunto, as others have done to more Inferiour Powers, *yet this hath been on purpoſe omitted for two Reaſons: The firſt, becauſe we hate fruitleſs Repetitions, or to ſpeak more of the Vertues and Uſe of Things, than we know they will really perform; for we would rather that a Medicine ſhould Cure Ten Diſeaſes, when we ſpeak but of five, than to ſpeak of Forty, when 'twill very rarely Cure One; and eſpecially in theſe, ſeeing their Adminiſtration is general and ſafe without the leaſt difficulty: The other is, becauſe we have looked upon it as a grand Error too often committed by our* New Compiler, *to*

attribute that to one sleight or common Preparation, which can but in due right be ascribed to the highest Specifick *or* Arcanum, *nay, even to the* Universal *it self; therefore, tho' we know that ours are far superior, yet were we resolved therein to be very cautious, least others should suppose us guilty of the like default.*

Now, what we have further to say, is, that we have great reason to bless the Lord our God, who of his infinite Mercy hath given us Wisdom and Knowledge of the things of Nature, not only in their Original Form and Texture, but also in their true Preparation and Vertue, whereby we are enabled to demonstrate that, which we doubt not will uphold our Writings in a greater splendor than now set forth; to the dishonour of such, as are ambitious of that which really does belong to others; but seeing ours is no Foster-child, but a true birth brought forth by difficult Travel, we are bound to defend it from the Karps of such Momes, *and the more especially seeing we have daily Confirmations, from most parts of the Kingdom, of its kind acceptance, by, and among, the Ingenious, Laborious and Honest-hearted, which*

lays

lays a further Obligation on us to be yet as ſerviceable to ſuch as in us lies, in the reſolution of which we ſubſcribe our ſelves their ſincere Friend in all things agreeable to the entire Law of Innocency.

From my Houſe, the *Blew Ball* and *Star* at the corner of *King-ſtreet* in upper *Morefields*, *London*,

W. Y-Worth, *Geboor tigh tot* Shipham, & *Burger van* Rotterdam.

THE

CONTENTS,

Or Chief HEADS of the first Part, of the Compleat Distiller.

Distillation defin'd and its use. *Page* 1
Of a fit Work-house, Conveniences and proper Utensils belonging to the Art. 2
Of the *Basis*, or Grounds for Distillation, and under how many Heads they may properly be comprehended. 8
The various ways of Working and Brewing, and of those most profitable for Distillation. 9
How to order Corn, so that it shall not burn in the Still. 13
The way to order *Molasses*, and upon defect of Fermentation how to restore it into a generous one. 15
Of Honey, and how to be order'd. 18
Of Syder, Perry, *&c.* how order'd. *ibid.*
Syder, tho' generous, ought to be open'd again, in order to yield the greater quantity of Spirit. 19
Of Raisins, Figs, *&c.* how order'd *ibid.*
The use of *Calx Vive* and *Argal*, in promoting their Fermentation. 20

Of

Of what Wines Brandies are generally made 21
The *Dutch* way of Exalting ſmall Wines. *ibid.*
How the Lees of Wine are to be order'd for Diſtillation. 22
How to order and Ferment Herbs to gain the more Spirits. *ibid.*
Important Conſiderations concerning the Doctrine of Fermentation and Diſtillation in general. 23
The way of charging the Still with Liquid things. 25
How to Lute and bring the Still to Work. *ibid.*
How thoſe things, wherein the Corporiety muſt be Diſtilled, are to be order'd. 26
The Author's Invention to Diſtil Corporal Things without burning the Still, or the Low-wines acquiring an ill Tangue. *ibid.*
How long it is convenient for Low-wines to lye to enrich and better themſelves, 27
The Author's Invention of a *Balneum* within the great Still, wonderfully advantageous to ſweeten the Spirits in the ſecond and third Extraction. 28
The way of proceeding in the ſecond Extraction. *ibid.*
A new Invention to take the Oilineſs out of Spirits. 29
What quantity of Low-wines and pirits a quarter of Malt commonly yields. *ibid.*
The *Dutch* way of receiving Low-wines and Proof Spirits. 30
Of Rectification in general. 31
The Nature and Difference of Corn in the making

making of Spirits, and the Possibility of bettering the same. *ibid.*
The Office of purified *Tartar* in Exalting of Corn Spirits. 33
Of various *Mediums* used in Rectification. 34
Adustion and evil Savours proceeds from the violence of Fire. 36
Glauber's Precipiolum of *Tartar*, and its use. *ibid.*
How to take off the Adustion from Spirits, even Rum and Rack. 38
The Practical Way of Exalting Malt Spirits, and how to endue them with Flavours, measurably like those of Wine. 39
The excellency of Sulphurated Salts in sweetning Spirits. 40
The Possibility of the Melioration of Spirits, stated from that of the Transmutation of Form. 41
Considerations in the Art of Rectification. 44
To know when a Still of Spirits is off. 45
Concerning the different Flavours of Brandies. *ibid.*
The way of Allaying and Colouring Brandified Spirits. 47
The way of preparing such Waters as are simply endued with the Vertue of one Herb only. 48
Aqua Anisi Simplex, or simple Aniseed Water. *ibid.*
Aqua Cardamomi Simplex, or Simple Cardamom Water. 49
Aqua Cardami Simplex, or Simple Garden-cress Water. *ibid.*
Aqua Menthæ Simplex, or simple Mint Water. 50

Aqua

Aqua Violæ Tricoloris Simplex, Simple Hearts-ease Water. 52
Aqua Raphani Simplex. Raddish Water simple. *ib.*
Aqua Sabinæ Corticis Simplex, or Savine Water simple. 53
The way to perfume them. 54
Concerning Medicinal Spirits. 55
Spiritus Salviæ, or Spirit of Sage. *ibid.*
Spiritus Cochleariæ, or Spirit of Scurvy-grass. 56
Spiritus Lavendulæ, or Spirit of Lavender. 57
Spiritus Angelicæ, or Spirits of Angelica. 58
Spiritus Croci, Spirit of Saffron. 59
Spiritus Dauci, Spirit of Daucus. 60
That the Art of Distillation may be obtained from this Book, otherwise the Author advises you to have recourse to some Artist. *ib.*
Of the *Secundum Artem* in Distillation, that it is the Marrow of the Art, and how difficult to be deliver'd in Writing. 61
Of such Waters as are compounded and necessary for the Master Distiller to be furnished with. 62
Of the Measures made use of in this Book. 63
That a Tun of Proof Spirits makes a Tun and half of common Waters. *ibid.*
Aqua Vitæ. 64
Aqua Vitæ, Aurea Glauberis, Glauber's Golden Aqua Vitæ. 66
Aqua Anisi, or Aniseed Water. 67
Aqua Angelicæ, or Angelica Water. 68
Aqua Absynthii, or Wormwood Water. 69
Aqua Melissæ, or Bawm Water. 71
Aqua Menthæ, or Mint Water. 72
Aqua Rosmarini, Rosemary Water. 73

Aqua Limoniarum aut Aurantiorum, Limon or Orange Water. 74
Aqua Majoranæ, or Marjoram Water. 76
Aqua Meliphilli, or Balſamint Water. 77
Aqua Caryophillorum, or Clove Water. 78
Aqua Cinnamomi Communis, Common Cinnamon Water. 79
Aqua Cinnamomi Proprius, Cinnamon Water Proper, *ibid.*
Aqua Cinnamomi Noſtra, our Cinamon Water. 80
Aqua Sem. Fœniculi dulc. Sweet Fœnil Seed Water. 82
Aqua Calendularum, or Marigold Water. 83
Aqua Seminum Caruorum, Caraway Water. 84
Aqua Nucum Moſchat. Nutmeg Water. 85
Aqua Lavendulæ, or Lavender Water. 86
Aqua Lavendulæ Compoſita, Lavender Water Compound. 87
Aqua Salviæ, or Sage Water. 88
Aqua Salviæ Compoſita, Sage Water Compound. 89
Aqua Caryophillatorum, or Avens Water. *ibid.*
Roſa Solis. 92
Ros Solis Proprius. 93
Aqua Stomachica Minor, Stomach Water. 95
Aqua Stomachica Major, Stomach Water. 96
Aqua Stomachica Noſtra, our Stomach Water. 95
Uſquebaugh. 96
Iriſh Uſquebaugh, 97
Uſquebaugh Royal. 98
Aqua Bezoartica, or Bezoar Water. 99
Aqua Mathiæ, or Dr. *Mathias* his Water. 102
Aqua Scorbutica, or *French*'s Scorbutick Water. 104

Aqua Aperitiva, a Carminative opening Water. 105
Aqua Vulneraria, or Wound Water. 107
Aqua Mariæ, or the Ladies Water. 109
Aqua Anticolica Noſtra, our Water againſt the Cholick. 110
Aqua Noſtra in Vermes, our Worm Water. 112
Aqua Noſtra Convulſiva, our Water for Convulſions. 114
Aqua Pretioſa, or Precious Water. 116
Aqua Carminitiva, or Wind Water. 118
Aqua Sudorifica, or Water to procure Sweat. 120
Aqua contra Crapulam, or Surfeit Water. 121
Aqua contra Scorbutum, Scorbutick Water. 123
Aqua contra Peſtilentiam, or Plague Water. 124
Aqua noſtra contra Peſtilentiam, our Plague Water. 126
Aqua Florum, or Water of Flowers. 127
Aqua Frugum, or Water of Fruits. 129
Aqua Mirabilis. 133
Aqua Mirabilis Noſtra. 134
Dr. *Stephens*'s Water. *ibid.*
Aqua Imperialis. 135
Aqua Caleſtis. 136
Aqua noſtra Multifera Virtutum, our Water of many Vertues. 137
Aqua Crollii Theriacalis Camphorat, Crollius's Treacle Water. 138
Aqua Compoſita contra Scorbutum, Scorbutick Water. 139
Spiritus Prophylacticus Imperialis, its Vertues. 141
Cordialis Noſtra Generalis, our General Cordial. 143

The

The way to Colour, Dulcifie and Perfume Waters. 131

The CONTENTS of the Second Part, viz. Pharmacopœia Spagyrica.

THE Author's Reasons for Publishing this *Pharmacopœia Spagyrica Nova*, from Page 149 to 152.

Of Vinous Spirits. 152

Of Vegetable Powers. 153

The difference between *Oleosums* and *Powers*. 154

The way to make Oils Saline. 155, 156

Potestates per Hermaphroditicum Salem Ammoniacum, or Powers by the help of a prepared *Sal Armoniack* 157, 158

Potestates Cinnamomi, or Powers of Cinnamon 160

Potestates Menthæ, the Powers of Mint. 162

Potestates Melissæ, the Powers of Bawn. 164

Potestates Sambuci Succinatæ; or the powerful united Spirit of Elder Essentificated with Amber. 165

Potestates Rosmarini, Powers of Rosemary. 170

Potestates Cochleariæ, or the Powers of Scurvy-grass. 172

Potestates Emundantes, our General Cleansing Powers. 176

Poteſtates Nepenthæ, our Anodyne, or Pain-eaſing Powers. 180
Poteſtates Baccarum Juniperi, the Powers of Juniper Berries. 182
Poteſtates Coſmeticæ, the Beautifying Powers. 185
Poteſtates Mercurii, or Powers of Mercury. 186
The Author's Letter to *J. M.* ſhewing the diſtinction between true *Oleoſums*, and thoſe ſo called. 187
What the Genuine *Oleoſum* of the Antients was. 191
The Author's Account of one of 20 Years of Age cured of the Stone. 192
Chymical Proceſſes have no other Proof but Demonſtration. 199
How the truly Genuine Spirit of Tartar may be known. 196
How the *Liquor Alkaheſt* may be known. 196
How the *Mercury* of *Philoſophers* may be known. 197
How a true *Oleoſum* may be known. *ibid.*
The Philoſophers Writings obſcure and hard to be underſtood. 201
Poteſtates Nobiliſſimæ Succedaneæ & Specificæ per Salem Tartari Volatilem, or Noble Specifick Powers. 204
A twofold *Medium* for the Volatizing of Tartar. 206
The way of making Eſſential Salts. 207
The way of making the *Samech* of *Tartar*. 211
Specifick Medicines appropriated to various Diſeaſes. 212
The *Modus* of preparing Specifick Powers. 220
Poteſtates Cochleariæ, the Powers of Scurvy-graſs. *ibid.*

Pote-

Poteſtates Sambuci, or Powers of Elder. 222
Poteſtates Roſmarini, the Powers of Roſemary. *ibid.*
Poteſtates Abſynthii, the Powers of Wormwood. 223
Poteſtates Roſarum, the Powers of Roſes. 225
Poteſtates Paragoricæ, the Bathing Powers. 226
Poteſtates Hordei, the Eſſentificated *Aqua Vitæ*. 227
Poteſtates Vini, the Powers of Wine. 228
Poteſtates Prophylacticæ Imperiales, or our Royal Prophelactick Powers. 229
Of the ſecret *Menſtruums* of the Ancients. 234
In Laudem Trium Sophicorum Ignium. 239
The Subject and *Modus Preparandi* of the *Liquor Alkaheſt*. 243
Officium Generale Circulati Minoris, &c. Or the Office of the *Circulatum Minus* in preparing Magiſteries, Eſſences, and Quinteſſences in general. 252
Lilium Antimonii Noſtrum, our Lily of Antimony. 256
Magiſterium Saturni, the Magiſtery of Saturn. 257
Magiſterium Solare & Aurum Potabile, or the Magiſtery of Gold, potable in any Liquor. *ibid.*
Magiſterium Mercurii & Arcanum Corallinum, the Magiſtery of Mercury and Coralline Secret. 259
Diaceltateſſon Noſtrum, our Diaceltateſſon. 260
Oleum Anodynum Veneris, or the Anodyne Oil of *Venus*. 261

Aurum Horizontale Noſtrum, our Horizontal Gold. 263
Magiſterium Lithontripticum Maximum, or the Stone *Ludus* brought into an Oil *per deliq.* 265
Magiſterium Margaritæ, the Magiſterial Milk or Element of Pearl. *ibid.*
Magiſterium Succini, the Magiſtery of Amber. 266
Elixir Proprietatis Paracelſi Magiſtrale, the Magiſterial *Elixer Proprietatis* of *Paracelſus* 267
The Element of Fire of common Sulphur. 270
The firſt *Ens* of Cedar for long Life. *ibid.*
The Prevalency of the Element of Fire of *Venus* and common Sulphur, being Philoſophically prepared, not only in exalting ſmall Wines, but alſo in reſtoring ſuch as are defective, ropy and decay'd.
The manner of uſing the ſaid *Sal Panariſtos* for the bereaving Malt and Molaſſes Spirits, *&c.* of their Aduſtion and ill Tangue, whereby they are advanced to the deſired Perfection.
The Author's Anſwer to the Requeſt of a Worthy Friend, in which is contained the Names of his Books that are, or (by Divine Permiſſion) ſhall be Printed.

PATENT OFFICE LIBRARY

ADVERTISEMENT.

MY Father has communicated to me these well known and deservedly Famous Medicines, for their approved Vertues, and general Benefit in Curing Diseases, *viz. Spiritus Mundus*, *Essentia Munda*, *Spiritus Sedativus*, or *Elixir Proprietatis Helmontii*, *Essentia Stomatica*, *Species Mineralis*, *Arcanum Minerale*, *Species Antipileptic*, and *Species Lithontriptic*, &c. In their highest Exaltation of Vertue they can be brought to, being prepared by an Universal *Medium*, and advanced by a Mineral Pacative Sulphur, yet their Fragrancy dignified; Medicines eminently known and approved of, for many Years, by thousands, for the Cure of Agues, Fevers, Pleurisies, Measles, Small-pox, Swine-pox, Surfeits, *&c.* And for all Pestilential Diseases are superlative Specificks, also in the Gripes, Cholick, Quinsey, and other acute Diseases: And for Cronick and Refractory ones you have my *Pillula Herculeana*, which cures all those Taints that are received in the Schools of *Venus*, even when spoiled by others, without Salivation or hindrance of Business, with a very few Doses, and at little Charge: 'Tis also excellent against Itch, Scab, and Leprosie, and all grand Corruptions of the Blood, Ulcers, Festula's, and *Noli me Tangere's*. As to Lunatick Persons, or such as are afflicted with Melancholly Madness, or those Raving, in consideration of the

the chargable, tedious and prolix Methods that are now uſed by ſo many Upſtarts, and yet ſo little advantage to the *P*atients, that they are kept year after year, we think convenient to inform the Friends of ſuch, that we have a more certain and eſtabliſhed Method for the Cure of all that are Curable, which is exhibited after a Chriſtian way, without Tyranny or cruel Scourging, being radical Specificks for that Diſeaſe, which reſtore to Senſe and priſtine Vigour.

All which Medicines are faithfully prepared by **Theophraſtus P-Worth**, and may be had at reaſonable Rates, either by Wholeſale or Retail, at the *Blew-ball and Star*, the corner Houſe of *King-ſtreet* in upper *Moreſields*, *London*.

At which place may be alſo had his Famous *Spiritus Odontugiaſus*, which whitens black and yellow Teeth, in few Minutes, and cures the Scurvy in the Mouth, and Defects of the Gums, *&c.*

Now, whereas, my Father appearing in *P*rint, has occaſion'd great Recourſe of Letters, theſe are to Advertiſe, that for the future they direct them to me at the place aboveſaid, which (the *P*oſtage being paid) ſhall be faithfully Communicated to my Father; otherwiſe not received: And if an Anſwer is expected, they are deſired to ſubſcribe their Names and *P*lace of Habitation, becauſe he has been ſo often Impoſed on by ſeveral who have deſired to be ſatisfied in many curious Inquiries, *&c.* Who yet have refuſed the Candour of Communicating,

municating their Name, &c. Or ſhewing the Reaſon why they ſhould be Anſwer'd.

ERRATA.

PAge 43. *Line* 6. for knew, *Read* new, *p.* 70. *l.* 14. for Ugar, *r.* Sugar. *p.* 90. *l.* 6. for Balm, *r.* Bawm. *p.* 110. *l.* 2. for aucrified, *r.* aurified. *p.* 124. for Trepoile, *r.* Trefoil. *p.* 176. *l.* 10. for Chilbane, *r.* Bane. *p.* 180. *l.* 10. for Pledge, *r.* Pledget. *p.* 198. *l.* 27. for as, *r.* us. *p.* 225. for ture, *r.* true. *p.* 227. *l.* 19. for Enſentificated, *r.* Eſſentificated. *p.* 235. *l.* 29. for Duſtan, *r.* Dunſtan. *p.* 236. *l.* 2. for it, *r.* in. *l.* 17. adding. *r.* according. *p.* 238. *l.* 13. for Party, *r.* Purity. *p.* 253. *l. ult.* for Poable, *r.* Potable. *p.* 267. *l.* 5. Alagiſtrale, *r.* Magiſtrale.

THE

PATENT OFFICE LIBRARY

THE Compleat Diſtiller.

4.7.18.

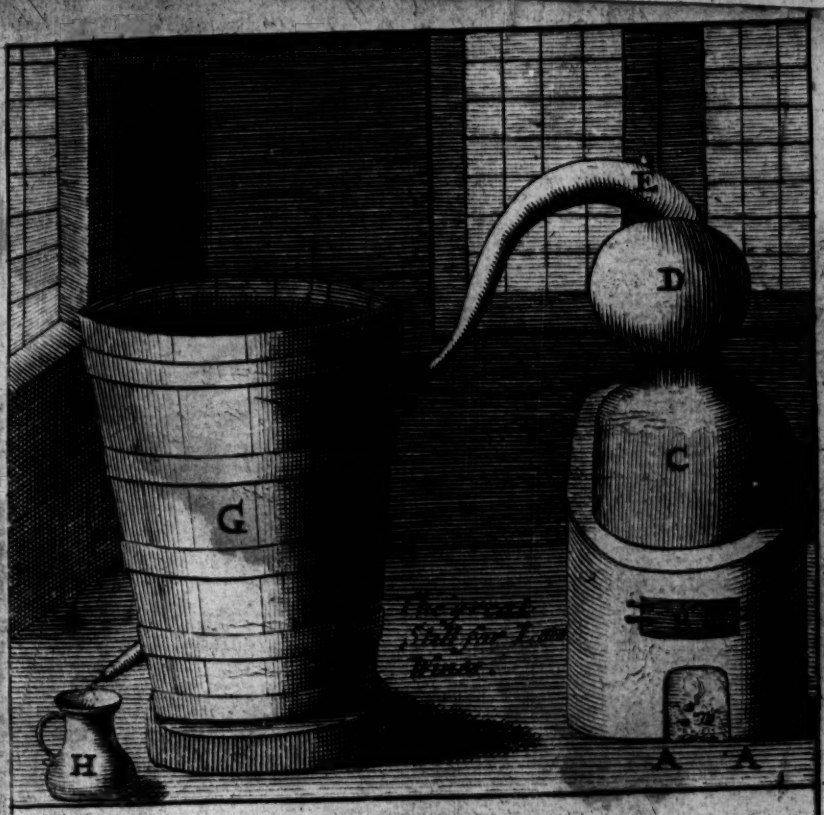
CHAP. I.

In which we Treat of the Art of Diſtillation in general, together with the Utenſils thereunto belonging.

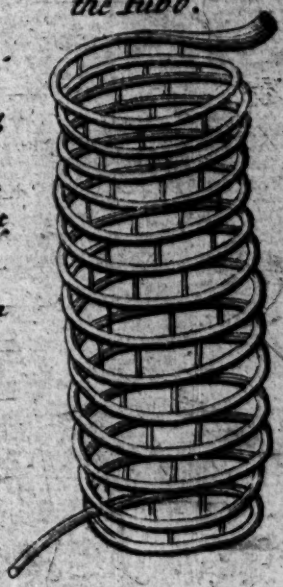
FIRST, We think it convenient to define the word *Diſtillation*, and then to ſhew the uſe thereof; the word Diſtillation imports no more than *a dropping down by little and little*; but the uſe and end thereof, is in the firſt place to Extract the Spirituality from bodies, when macerated or open'd by Fermentation; ſo that we may truly ſay this Art is for changing of groſs and thick bodies into a thin and Spiritual Nature, by which Action the pure *Effluvia* are ſeparated from the more terrene, Fætid, and impure *Faces*; and that only by the help of heat; they being thereby reſolved into a Vapour, are elevated to the Helm, where they are in part condenſed by the cold, which is fully accompliſhed, as they run out of the Beck into the Worm, through the Refrigerating Tub, and ſo become clear and lucid: This is the end

of Distillation in general, but in particular, 'tis to be considered in a threefold respect, *sc. Distillation, Rectification,* and *Extraction*; **Distillation** *is a converting of Bodies* (as before defined) *into Water, Oyl and Spirit*; **Rectification** *is a reiterated Elevation, by which the before mentioned are separated from their more hidden and internal Impurities; and the Spiritual, Essential humidity, from the more Phlegmatick and Aqueous*: *And* **Extraction** *is by the help of some pure Spirit to draw forth that virtue out of bodies, which otherwise would not so easily admit of Maceration, or of being so overcome, as to be brought into Spirituallity*: Now in bodies very compact, this is best performed by *Cohobation*, which is a returning the Liquor upon the Body whence Extracted, and Distilling it off again; which must so often be repeated as till you've obtained the desired Virtues; these being sufficient to accompliſh all that is to be expected from a *Distiller*, and indeed to make the Art compleat, and the Discourse thereof full, seeing we intend not to speak of any thing but what is pertinent thereunto, we shall refer those who desire to know the Nature of other Operations, to our *Chymicus Rationalis*, where they are fully and amply handled, and so passing by the use and Definition of this Art, we shall now come to the Practick.

In which we find that it requires a great many Conveniences, as a fit Work-house, proper Stills, Coppers, Backs, Instruments and Materials, all which, to be rightly managed, require several hands, if any considerable draught



The Worme out of the Tubb.



Let this Worm being set into the Wormtubb be se vpright not inclining to the right or left hand, but so y^t water being put in it may run out to a drop.

AA the Asp hole;
B The Fire place;
C The body of the Still;
D the Head;
E the entry of the crane neck;
F the joyning of ye nose there of to the Worme;
G the Worme tubb;
H the Can;

Place this Figure before Chap: I in page 11.

PATENT OFFICE
LIBRARY

draught of Goods is intended to be made, so from hence we may conclude that this Art is not rightly to be carried on without a considerable large Fund, but when so managed 'twill repay the Owner, or Master with considerable Interest; which is the reason that many of them get such plentiful Estates, at which none ought to grudge, seeing 'tis got with such just gain, and that the Golden Cap is obtained by hard Labour: And besides, there's a Proverb in *England*, *win Gold and wear it*; and why therefore may not these enjoy the same, seeing nothing is more laborious than this Art, when rightly followed; and what they thereby obtain, we may, as it were, say, is got out of the Fire: But before we proceed particularly to give every one the Knowledge of these Profits, we shall speak of the necessaries whereby we are enabled to go to work, otherwise without them we may be sure there'll be none at all.

First, As to the Work-house, we best esteem it when something spacious, at least 16, 18, or 20 Foot in breadth; and 24, 26, 28, or 30, in length; especially, where you design to work considerable quantities. The manner of Erecting the Carcase, with the proportionable height, and way of covering it, we shall leave to the Ingenuity of the Work-man, to whom it belongs, and give you our Opinion of the Accomplishment of what is required in it: Thus, at the utmost end we advise that a Copper be set up, after the manner of the *Brewers*; except you design

to prepare your Liquor in your large Still, which will be ſomewhat troubleſome, and indeed a great hinderance to buſineſs, if you intend to work it off twice a day, as uſually is done: Now by your Copper you muſt have your Maſhing Tub, to maſh in; and under that large Receivers, and over upon the Rafters you may have a Cooler; and again under the Coolers large Backs, one for the ſtronger Wort, the other for the ſmaller; and ſo order'd, as that it may run into either; now from theſe large Backs, you muſt convey Leaden Pipes unto receiving Backs for Stores, and from your ſtore ones to the Waſh-backs, which ought always to be placed oppoſite to your great Stills, for the more ready filling of them; now this conveyance is very convenient, from Back to Back; for by this means you may always be ſupplied with Waſh; and eſpecially if you command it by the turning of a Cock, otherwiſe you muſt make uſe of a ſtrong Cork with a String above it, that ſo you may pluck it out when you pleaſe. Now theſe Backs, as they are ſet into the Earth, muſt be well daubed about with temper'd Clay, or put in a thin Bed thereof; for this is ſaid to preſerve them tight and warm: Theſe muſt have Covers above with a Leaf to fold up upon occaſion; and upon a defect of Backs, you may make uſe of large Oyl Fats, ſo order'd; you muſt have a Braſs or Wooden Pump to put into the Backs, and ſo with a Spout faſtned with a Broom therein, to keep the Waſh from running over, and the other end

end on the Still you would fill, you may at any time eaſily perform it; your Spout being moveable from Still to Still.

In hanging your Stills you muſt obſerve, to place them on the ſame ſide that your Copper is on, that ſo your Backs may be the better ranged together without Confuſion; let them be as near the end as they'll poſſibly ſtand; and let two ſtand together, that ſo one Flew may ſerve for the conveyance of both their Smoaks; and in the firſt place you muſt obſerve to place them ſo, as that the lower end of the Worm may be 14 Inches from the Ground, that ſo a Can may freely be placed under, and taken away when full: 'tis better an Inch too high than a quarter of one too low; and for proportioning your Still to any height, you muſt let in your Aſh-hole into the ground; which in length and breadth muſt be proportionable to that of the Still; for one of ſix Barrels ten or twelve Inches in breadth is ſufficient; and for one of eight or ten Barrels, it muſt be twelve or fourteen at the leaſt; the which are two very good Sizes; the length muſt be proportioned according to the Grate and Door, ſomewhat ſloping for the more eaſie commanding the Aſhes. And having proceeded thus far, you muſt obſerve not to make the fire place too broad: your Grate muſt be made of thick heavy Bars, exactly cut, of an even length, the ends ſomewhat flatted upon flat Bars, and broad, flat Bars muſt lie even with their upper edges, that ſo the Shovel, Slice or Rake may not jam in them,

although they lie looſe, to be taken in or out upon occaſion as any of them melt off: The broad flat Bars muſt be continued tight one to another, even to the mouth of the Door; and the Door muſt be of Iron, as the Brewers Coppers are; let your mouth and fire place be built all of broad Tiles, for theſe better bear the fury of the Fire than Bricks: And when your Fire place is of its proper height, and at one end a convenient ſloping hole left for the Fire to play up in, let your Still be placed upon the Brick-work, in ſuch a way as that it may have a Current for the Liquor to run out of the Cock; and upon tryal let it be cloſely work'd up to the bottom, that ſo the Fire may only play at the Flew; and obſerve to place your Cocks through the Wall, that ſo the Liquor or Waſh may run out into the proper receiving Backs, without annoying the Still-houſe. Let there be a Wheel-vent made to receive the Smoak and Flame, at leaſt five, ſix, ſeven, or eight Inches, as your Still is in bigneſs, which taking the Fire throws it round the Still, and brings it into the great Flew or Chimney; 'tis generally ordered, that the Wheel-vent ſhould go with the Sun; but if you hang two Stills together, which is the right way, then let the one Vent go to the right and the other to the left, that ſo both may the eaſier meet in the great Flew; or you may continue their diviſion to what height you pleaſe by a Brick on the edge between them. The Wall of your Stills muſt go with an exact round, and be carried up only the thick-

thickneſs of a Brick. Between the Angle of the two rounds, let flat Bars be faſtned two or three like a Ladder, that ſo you may go up to ſee, when the Still is full; as alſo to cleanſe it upon occaſion. When your Work is carried up as high as the upper Nails in the Still, then cover your Vent, by carrying on your Work ſloping 'till you come to the narrow place of the Still; let the edge of your Work be round, that ſo, if any Liquor fall on the Slope, it may the eaſier drop away; your work above being well ſecured all round with plain Tiles and a good bed of Mortar, then you muſt cover your Still all round with a courſe Canvaſs, or Hop-Sack, in order to keep the Walls from cracking, and the Fire tighter or more cloſely in; which muſt alſo be exactly Plaiſtered and White-limed over: Your Still being thus hung and finiſhed, we ſhall now come to conſider the placing of the Worm-Tub.

Now in this you muſt obſerve to ſet it on a Wall made of Brick with ſome Timber in it, which muſt be covered with a round board like the Curb of a Well, the better to keep it from ſinking, the Board muſt be the exact Compaſs of the Bottom of the Tub, but the Wall ſomething leſs, that ſo a Can may the better ſtand before it: And here you muſt obſerve theſe Rules, **Firſt**, *That the upper end of your Worm ſtand ſo that the Beck or Noſe of the Head may eaſily go into the ſame without the leaſt Obſtruction, and ſhut in ſo cloſe, as eaſily to be luted*: **Secondly**, *That your Worm-tub muſt ſtand*

upright, leaning neither one way nor another; otherwise the Liquor will hang in the Worm: **Thirdly,** *To try whether the Worm be upright, that you may put a Pint or a Quart of Water in the same, and if it comes all out of the lower end, then may you assure your self 'tis true*; which being regarded you can't miss of setting your Tub a-right.

Moreover, we approve best of those Helms, which have a large Pewter Crane Neck, proceeding from the upper Center of the Head into the Worm, for two Reasons; the one is because the Spirits come sweeter through this sort than that of the Copper; the other is, that if the Wash should rise into the Head, yet will it not so readily come over to foul the Worm. Lastly, you must have two or three Loops or Ears in the upper part of your Head to tye a Rope, that so by the help of a Pully you may the easier lift off the same: This Still head, and Worm-tub are exactly described in Fig.

Thus having shown you the manner of hanging the Still, setting the Worm-tub, *&c.* and also given demonstration thereof to your Eye, in the Figure; we shall now come to shew the way of preparing things fit to be therein Distilled; as also the manner of working the same.

Now the *Basis* or Grounds for Distillation may be comprehended under these six Heads: **First,** *Ale, and Liquors brewed and prepared from Malt, by any way of extraction or drawing forth whatsoever:* **Secondly,** *All things, that*

are

are to be Brewed and Distilled from Molasses Sugar and Honey, either with or without Tilts: **Thirdly,** *All those, which are or may be made from Fruits, Berries and Flowers of the* English *growth, as, Cyder, Perry, and Artificial Wines:* **Fourthly,** *Those of Foreign Fruits, as, Raisings, Figs, Prunes, Tamarinds, or others, that either may by Art be Brewed, or will give a Spirit by Fermentation:* **Fifthly,** *All kind of Foreign Wines, and their Lees:* **Sixthly,** *All kind of Herbs whatsoever, either with or without Addition.*

These being sufficient to demonstrate all that can be said in the Art, are laid down, to the end, that you may the better conceive of, and comprehend, what is to be spoken thereof, in the particular ways of Working: We shall now begin with the first Head, that of Malt.

In which there are various ways of working, one Brewing it into sound Ale and Beer, which is the best, and letting it come to Age and Strength before Distilled; others Brewing it without any Boyling or Hops, bringing the three Liquors together into their Wash-backs, and so Ferment and Distil; others Ferment Malted Wheat and Malt, and so Distil; and others are for Protuberating and bursting Corn by boyling of it, and then Fermenting and Distilling it; all which shall be treated of apart: And first of Brewing sound Beer, because from thence the best and truest *Aqua Vitæ*'s are made.

As

As to Brewing we have given you our opinion in our *Cereviſiarii Comes*, which in ſhort is, that by Decoction the deſtructive *Gaſs* muſt be taken out of the Water, and then to be cool'd in, which is, that ſome of it muſt be cold, and as much put on the Malt as will ſerve for mixtion and commixtion; and then pouring on as much warm Liquor as you intend to make uſe of in that Maſhing; then rowing up well, and letting it ſtand its due time, to draw it into the Receivers, and ſo to proceed, as directed in the before-cited Book; only you are to obſerve, that if it ſhould not be fully rich of the Malt, to Diſtil it as ſoon as 'tis well wrought, for fear it ſhould flat, and ſo great part of the Spirit ſhould be loſt; but if it be very Strong and well Brewed, you may keep it to what Age you pleaſe, before you Diſtil it. The way to Diſtil it will be ſhown hereafter.

The ſecond is the general way made uſe of by all the *Diſtillers*; the way whereof, though laid down in the precited Book, ſhall be here again repeated, becauſe this may come into the hands of thoſe, which that may not, and becauſe we deſign in this to make the Art compleat and entire. Firſt, you are to heat your Water a little above Blood warm, *i. e.* between Blood-warm and ſcalding hot, but obſerve, that you take it before it breaks, which they call Pinch O' my Nail; for, they ſay, *that if you boyl your Liquor you make it hard, and ſo 'twill not take out the Virtue of your Malt*, but we know to the contrary, for if the Li-

quor

quor is ſo boyled, as that only the *Gaſs* may evaporate; little or no Conſumption being made, it is by that means made more mellow, and will extract more virtue out of the Malt, if in a good temper put thereto, and then the Malt being in a Maſh-tub, add ſo much Liquor to it as is juſt ſufficient to wet it, and this is called *Maſhing*; then row or ſtir it up very well with two or three pair of Hands, ſtiffly for half an hour together, till 'tis all mixed in every part; then add in what quantity of Liquor you think fit; but the ſtiffer you Maſh, the better it is; then ſtrow it all over with a little freſh Malt, and let it ſtand an hour and a quarter, or thereabouts; then let it off into its Receivers, and Maſh again with freſh Liquor, and let it ſtand about an hour, rowing it up, as before ſaid; ſo a third time: And ſome will Maſh a fourth time, which then muſt not ſtand above half an hour: But we ſay that three times are ſufficient; the fourth being ſo poor and very ſmall indeed, that 'tis fitter for Small-beer for very poor People, than for a Diſtillation; unleſs 'tis uſed inſtead of Liquor for other Maſhings on freſh Malt. Now ſome very Ingenious Perſons Boyl their Liquor and Cool in, the which we well approve of.

Now every Wort that comes is pump'd up out of the under Back into the Cooler, there to Cool; and then from the Cooler into the Waſh-backs, there to remain 'till all the three Worts come together. By the way obſerve, that you neither Hop nor Boyl, as for Beer; now

now when they are down in the Backs, and in a proper coolneſs and fit to be ſet; then add good Yeaſt enough to work it very well, as for Ale; and as the Yeaſt riſes up beat it down again, and keep the ſame all in; and let it work three, four, or five days, according to the Seaſon of the Year, Temperament of your Back, when ſet, and Judgment of the Diſtiller.

If a Back be ſet either too cold or too hot, 'tis thus holpen, by adding either hot or cold Liquors, to bring it unto a good Temperature; in the Winter time, in extream cold weather when it flats and goes backward, and will come to no good Head; you may again promote it's Fermentation by adding ſome of thoſe things preſcribed in that of *Molaſſes*: Now if you can exactly know the time of the Waſh's being come, then you may take off your thick Yeaſt, to ſet other Backs with: But if not, then muſt you take with you theſe ſigns, *ſc.* the working it ſelf down flat, and then the thick Yeaſt ſinking to the bottom, that ſo what lies on the top will be but a kind of an Hoary or Yeaſty Head: You muſt obſerve that your Waſh be neither ſowre nor ſweet, but in a *Medium* between both; for't will then be moſt profitable for Diſtillation: but ſome ſay, that being taken in its higheſt Curle, before it begin to flat, and the Yeaſt and all Stilled, it gives the moſt Spirit; the way whereof will be alſo hereafter ſhown.

The third we call the *Dutch way*, becauſe moſtly uſed in *Holland* and *Germany*, which is,

is, the Fermenting of the Corn; which to do, you muſt proceed thus: Take freſh ground Malt, made of Wheat, Barley, or Buck Wheat, *&c.* and put it into the Oyl Tubs before deſcribed, pouring thereon as much cold Water as will ſerve for mixtion and commixtion, and then alſo pouring as much warm Water, as will ſuffice for making the mixture moiſt and thin, alſo warm; for it muſt be neither hot nor cold, but in the *Medium* between both; which being done, and well rowed up, mix therewith ſome new Barm, and cover it with its Cover and Cloth very warm; which being expoſed to the Heat will in a ſhort ſpace begin to Ferment; therefore you are not to fill your Veſſels above three quarters full; this you muſt leave until Fermented, and the mixture deſcends, which for the moſt part will be on the third or fourth day; and then is it ready for Diſtillation; but 'tis generally experienced by thoſe which are not uſed to this way, that the Malt, being put into the Still Cakes and burns to the bottom, to the deſtruction both of the ſame, and *Low-wines*, which come off with a burnt taſte; which to prevent, there are two ways; the one is to preſs forth the Liquor from the Grains, and to Diſtil the ſame; the other is by our new Invention, which will be ſhown hereafter; for we ſaw that all our Experiments made in a boyling Bath did not in the leaſt burn; but that all the *Low-wines* came off very ſweet and luſcious in taſte, and pleaſant in ſmell.

The

The Fourth and Laſt, is the *Glauberian* way, which is thus: Firſt, you muſt after this manner prepare your Corn, whether Barley, Rie, Oats, or Wheat; *ſc.* ſteep it in ſweet Water for ſome days, then place it, that it may ſprout after the ſame manner as Corn is Malted for the making of Beer; turn it well for a certain time, leſt it be corrupted by too much heat; then when it is well ſprouted, ſpread it abroad, that it may preſently cool, and 'twill never ſowre.

But if you would uſe it preſently, then take as much of it as your Diſtillation will require, and in a Kettle full of Water, boyl it ſo long, till the Grains are broken, then pour it into a Wooden Veſſel, and when it is luke-warm, add to it the freſh Dregs or Grounds of Beer, and let it Ferment; when it has fermented enough, which is uſually at the end of two or three days, then *Brandy-wine* is made in a common Still, by Diſtillation from that Corn; what remains in the Still will ſerve to feed Oxen, Cows, Hogs, or other Cattle.

But the *Brandy-wine* which proceeds from thence muſt be rectified, as the way is; and by this means 'tis render'd more ſweet and grateful to the Reliſh, than any other *Brandy* made of Corn: the Reaſon is this, That all Bread-Corn, of which *Brandy-wine* ought to be prepared, if it be put to Ferment preſently after ſoftning, is neceſſarily in the Still, by boiling, reduced into a Pap, and ſo being corrupted by aduſtion produces a ſtinking *Brandy-wine*.

But

But this protuberated and burst Corn cannot be burnt, and therefore makes good *Brandy*.

Now 'tis observable that that *Brandy* made from Wheat-Corn, is the most near of any other from any Grain whatsoever, to that of *Gallia*, and gives good quantity of Spirits: So doth Rie and Buck-wheat, being Protuberated. and yields very large quantities of Spirits, if distilled according to the new way of our Patentees in Tubs, and as *Glauber* has described; and you may see the manner of it at Mr. *Hollands*, below *Limos-bridge*; which way I very much approve of for the Distilling of whole and protuberated Grain.

Let thus much at present suffice concerning Corn, because the distinct rules of bringing it into *Low-wines*, *Proof Spirits*, and *Rectified Goods*, will be laid down in their proper Places; we shall therefore now proceed to the second Head; *sc. Molasses*, *Sugar* and *Honey*.

As to *Molasses*, you need to do no more, than down with it into the Backs (seeing for promise sake we must open so many Truths) and add thereto three or four times its weight of Liquor, prepared as in the second Head; *i. e.* to every Hundred of *Molasses* thirty six, forty, or forty six Gallons of Liquor; according as you will have it small or rich of the *Molasses*; for you must observe, that the stronger it is, the longer 'twill be before it comes to Fermentation; and this, if it be not well Fermented, will yield but poorly, *i. e.* very little quantity of Spirits; therefore is it abun-

abundantly nicer to be wrought than that of Malt; and eſpecially in theſe cold Climates; for you muſt obſerve to ſet your Back at once in a good temper; being not ſo well to be holpen by hot or cold Liquors, as that of Corn; and you muſt have good ſtore of Yeaſt, or Ferment to Head it well at once, or elſe it will not come on; but if you uſe Waſh inſtead of Water and Tilts, the Grounds of very ſtrong Beer, will help its Fermentation ſo, that abundantly leſs Yeaſt will ſerve; and you muſt obſerve, that it ſtands, eſpecially in the Winter time, in a very warm Place; and if in the ſecond day it ſhould not begin to come well on, the which it will not, if ſet either too hot or too cold; then you muſt have ready by you a Pot of very ſtrong Muſtard, with a Horſe-raddiſh and good Onion, and the value of an Egg, or two of theſe muſt be caſt in; you may dip the Onion and Horſe-Raddiſh in the Muſtard; and this will highly promote its Fermentation; eſpecially if you add a Ball of Whiting; Tartar or Argal is not to be deſpiſed in the Doctrine of Fermentation; for 'twill give a ſecret and ſure internal one, yet when a Back is in too high a Foam, 'twill kindly flat it: In all this you muſt obſerve, that Experience muſt be your chief guide; for tho' we diſcover true things, yet ſeveral accidents may occur, wherein this Miſtreſs may and will be your beſt help: For you muſt know that when it is truly Fermented, you muſt take it in the right Nick, neither too high nor too flat, neither to ſweet

nor

nor too ſowre; for by any extream, you may loſe of your quantity of Spirit, as well as by the want of due Fermentation; therefore if a Back of *Molaſſes* have not yielded you Spirit enough, let it cool, fit to ſet again, and then add in a few Gallons of freſh Treacle, ſtir them well together, and Ferment with Ale Yeaſt and a Ball of Whiting, as before, and ſo draw a ſecond time Ingenious Reader! make not ſtrange of this working over of *Molaſſes* a ſecond time, ſeeing it hath been often done; and we are credibly informed by a Perſon of Ingenuity, that in *Barbados* and thoſe Iſlands where the Sugar Canes are in large quantity, *they take the* Molaſſes, *foul* Sugar, *and their* Canes, *and Ferment them together with remains of the former Diſtillation, and upon a defect of Fermentation they caſt in ſome Wood-Aſhes newly made, together with ſome live Coals. He farther ſaid, that when it is almoſt brought to its height in Fermentation, they add five Gallons more of* Molaſſes, *and then ſtir and Ferment, as before, and then again five Gallons, always keeping it in Fermentation, and with other reiterate additions proceed until it is very rich of the* Molaſſes: But if ſo, then are they in this Caſe beholding to their Climate for the Heat, which helps on their Fermentation; for here that would not be performed under a long and tedious time, therefore we ſhall omit it; but as for the uſing their remains we much credit, becauſe it carries with it ſo ſtrong an Hogo; the way of bringing it into *Low-wines, Proof Goods, and Rectified Spirits* will be ſhown in its proper place.

Honey muſt be mixed with four, five, ſix, ſeven, or eight parts of warm Water, and diſſolved; and then to the Solution you muſt add Ferment, as was ſpoken concerning Malt, which afterwards muſt be left covered in ſome heat for to be Fermented; being fit for Diſtillation when it comes to wax hot. Now know that too great a quantity of Honey makes a very ſlow Fermentation, *viz.* of ſome Weeks or Months; wherefore for acceleration ſake we adviſe, that a greater quantity of Water be added; although otherwiſe it yields plenty of Spirits, but ungrateful; which therefore we would have no body to Diſtil, as being unprofitable, unleſs any one know how to take away the ungratefulneſs thereof; which will be more largely ſhown in the Chapter of Rectification: *Low-wines*, *Proof Goods* and *Rectified Spirits*, may be made from thoſe *Meads* deſcribed in our *Britannean Magazine* of *Wine*; and moſt excellent and flavorous Spirits they are indeed: Moreover as to what concerns Sugar, it may be performed by what is laid down of *Molaſſes* and *Honey*; and therefore being needleſs to repeat it, we ſhall paſs on to another Head.

Now as to Cyder, Perry, and Artificial Wines, together with ſuch Liquors as may be made from *Engliſh* growths, according to the general way commonly known, as alſo that already preſcribed in our *Britannean Magazine*, they being well Fermented, and by Age come to be ripe and fine, there is no difficulty to obtain there from a generous Spirit. Note,

that

that Cyders yield but little quantity of Spirit, let them be made never ſo fine by age; therefore 'tis requiſite that you again open them, and bring them to a freſh Ferment, and then they will yield plentifully; alſo when they are declining, prick'd, ropy or flat, it is requiſite that they be again helped into a Fermentative State, by ſuch additions as will meaſurably revive them; ſometimes Whites of Eggs and Flour will do it; or ſome *Alkaliſated Calx*; and if not, then muſt you proceed to your common way, and Ferment, by which and warmth new Cyder may be ſo brought as in five, ſix, or ſeven days it will be fit to be Diſtilled; and ſo of the reſt. Now among many *fine Goods*, excellent *Stuff* may be made from ſound Fruits, eſpecially Cyder, that ſo with ſmall additions good *Brandies* may be made; therefore why ſhould we contemn the perfect Knowledge of *Molaſſes* and *Cider-Spirits*, ſeeing by a little Induſtry great things may thereby be performed: But what is here ſaid being ſufficient for all kind of Fruits, ſeeing the Doctrine of Fermentation is elſewhere more largely laid down; paſſing this by, we ſhall come to the fourth Head.

Raiſings, Figs and other Foreign Fruits, may either be ſtamped in a great Stone Mortar, or put down whole into your Backs, adding warm Liquor to them, as in the ſecond Head of Corn, and as the Back is fit to be ſet, add thereunto your common Ferment, and with a due heat they will kindly come forward, and as the Fruit ariſes at the Top, you may beat

them down again; but if they work not kindly in the ſecond or third day, then you may add in a Ball of Whiting, or a ſmall Portion of *Calx Viva* or *Argal*, not forgeting the helps before mentioned. We alſo have ſeen excellent effects from *Chryſtals* of *Tartar*: For thus we have made moſt excellent Wines, according as is touched at in our *Britannean Magazine*. Now as ſoon as they are fully Fermented, which will ſometimes be a Day ſooner than at other times, you may Diſtil them, their Juice being either preſt out, or the Fruit put into the Still, as we in our Tryals have ſometimes done; but then we have obſerved often to take off the Head, and ſtir them, till ready to boyl, for fear they ſhould Cake: But if you make uſe of our new Invention mentioned in the Diſtilling of Corn, you ſave all this trouble: The manner of bringing theſe into *Low Wines*, *Proof Goods*, and *Rectified Spirits*, will be deſcribed in its proper Place.

Now as to Foreign Wines and their Lees, 'tis by us obſervable, that the former being well Fermented and become fine and generous, will give ſo noble a Spirit in Diſtillation, that we highly doubt whether a Pint thereof may be got amongſt all the *Brandy Merchants* in *England*; and becauſe their *Baſis* may be ſold in Foreign parts at a greater price, than when Diſtilled; their uſual way therefore is to Diſtil ſuch Wines, as will not keep the Year about without roping or turning ſowre, or ſuch as are ſmall and defective,

in

in compariſon to what they are at other Vintages, wherefore we conceive that moſt Brandies are made ſuch Years, as are wet and cold, ſo that the Fruit of the Vine, or Grapes are not for want of the bounteous or friendly Raies of the Sun brought to their true Maturity; from whence only proceed the richneſs and fragrancy to the Wine; for thereby only is the Specificated Sulphur brought forth apparently in its Genuine Nature: Now what Nature doth not perform, they endeavour to ſupply by Art, *ſc.* by ſtumming of them, bringing them by an Artificial heat into a ſtrong Fermentation; and to give Savours, they often uſe the Tincture or Eſſence of appropriated Herbs; and being fine or fined by Glaſs, they rack them off for Sale; concerning which Brewing of Wines, there is no Nation that uſeth it more than the *Dutch*; for altho' in *France* they generally buy the ſmalleſt priſed Wines, new and rough, yet by their ſweets, and perfumes, do they bring and advance them to a conſiderable Price: And theſe alſo thus managed give a very good and pleaſant Spirit or Brandy; being at all times fit for Diſtillation; but that Spirit drawn from the Lees will not by far be ſo pleaſant, as this from the Wines, altho' both out of one and the ſame Cask, as will be ſhown hereafter; therefore paſſing this by here, we ſhall come to ſhow the way of ordering *Low Wines* and *Lees*, which is thus:

You must add to your *Lees* as much warm Liquor as will dissolve them, and then with *Stum* and warmth, or the common Ferment, bring them into Fermentation, and if thick, you may press out the Moisture, and Distil it: But in the Viniferious Countries they mix small, new, and other decayed Wines therewith, and so bring them into Fermentation with some other small addition of Liquor, and then Distil them. So that it is from these mixtures that the Violet, Rasberry, and other pleasant tastes proceed: For as the Ingenious *Glauber* saith, the *Juice* of *Grapes is nothing else but a sweet Salt, which by Fermentation becomes more Tart; nay, indeed more sowre, as its Invisible, Vital and Internal Spirituality hath its more volatile particles exhausted*; but seeing we have more largely treated of Savours in the *Chapter of Rectification*, we shall omit it here, and proceed to the last Head.

The Fermentation of Herbs is to be considered in a twofold respect, *&c.* either as they are worked *per se* by a common Ferment; or by Sugar and Honey; *per se* is when the Herb, Flower or Berry, is bruised in a large Wooden, or Alablaster Mortar, with a Wooden Pestle, and then warm Liquor, or Water poured thereon, and the Ferment or Yeast added sufficient to stir it up or quicken it so, as to bring it into a true and perfect Fermentation: *By Sugar or Honey is*, as you Distil from the Herb its Juice in a cold Still to which, being put in a convenient Vessel, you add Herbs, Fruits or Flowers, well bruised,

and

and to every Gallon of Liquor a Pound, two, three, or four of Sugar or Honey, as you will have it in ſtrength; then being ſtirred well together, let them be covered cloſe and warm; and let them ſtand till they Ferment, work, froth and flower, and ſmell very fragrant, and become fit to Diſtil; and if occaſion requires this Fermentation may be promoted by ſome of the precited Fermentatives. Obſerve that if you work roots either of theſe ways you muſt ſlice them thin before you put them in.

Thus have we run through theſe ſix Heads, in which is comprehended all that is needful to be treated of concerning Fermentation, only we think it requiſite to add theſe following Rules, **Firſt**, *That in all things, that are to be wrought by Fermentation, the whole mixture muſt be well united*; **Secondly**, *That the Back muſt be temperately ſet*; **Thirdly**, *That you muſt add a convenient quantity of Yeaſt or Ferment, and keep them warm*: All theſe muſt be diligently weighed, and accurately obſerved, if ever you intend to exalt your materials to the deſired end; concerning which you ſhall hear what the famous *Radolphus Glauber* ſaith, Where he ſpeaks of the defects in Fermentation; *the which he ſays ſometimes proceeds from too much cold, or hot Water put in, or the Veſſels not being well covered, by which means the cold Air is let in, whence the Fermentation is hindred, and conſequently the Diſtillation of the Spirit; for by the help of Fermentation the burning Spirit of the Vegetables is ſet at liberty, without which it can-*

not be done: Alſo the Diſtillation is hindred by too much haſte, as well as by too much delay; for if you begin to Diſtil before the time, viz. *Fermentation not being yet perfected, you ſhall have but few Spirits; wherefore alſo the better part is, by many that are unskilful, caſt to the Swine, but without any great loſs, if the matter were Malt; becauſe that Swine are fed therewith: but not ſo if other Vegetables were the matter of the Diſtillation: Alſo too much ſlowneſs where the Matter begins to be ſowre before it be Diſtilled, yields very few Spirits, that which often happens whileſt Herbs and Flowers,* &c. *are out of Ignorance left in Fermentation three, four, five, or more Weeks, before they be Diſtilled; for the greateſt part of the Spirit is then turned to Vinegar, which would not be ſo very ill done, if ſo be theſe Men knew how to Clarifie the Remainders, and turn it into Vinegar, that nothing thereof might be loſt; for the Vinegars of Herbs, Flowers, Seeds and Roots are not to be contemned. And ſo oftentimes (a thing to be lamented) the better parts, if they be Spices and Precious things, is loſt.*

The Matter of the Diſtillation, and other choice things, as Seeds and Herbs are caſt away with loſs; wherefore for Admonition ſake, I was willing to add ſuch things, that the Operators may have an opportunity to conſider the Matter a little more profoundly with themſelves, or at leaſt of learning the Art of Diſtilling from Country Men, who do not ſuffer their Malt to Putreſie, grow Sowre or Mouldy, before they fall upon their Diſtillations; but preſently Fermentation being made (the third or fourth day) begin their Diſtillation.

ſtillation. Which we ſhall now come to treat of, and firſt of bringing them into *Low Wines.*

For the making of which you muſt obſerve two things; the firſt is, that in all things, which are Liquid, as Beer, Cyder, *&c.* you muſt put your before deſcribed Pump into the Back in which it is, directing your Spout to that Still which you deſign to charge; and let one Hand Pump, and another pair of Hands Row up, that ſo the Bottom may come into the Still, and when filled ſo high as the upper Nails, let down your Head on the Still; but put not the Beck or Noſe as yet into the Worm; for Reaſons hereafter expreſſed; then, the Still being charg'd, proceed to the making of your Fire, which is beſt of Coals or dry Cleft-Wood, and very ſtrong, until it begins to boyl, as a Pot going over; then muſt you ſet the Pipe of the Head into the Worm, and as it begins to drop and run a ſmall ſtream into the Can, then immediately muſt you throw damping under the Still, which is, the Aſhes that fall under your Grate and kept wet for that end, for if you ſhould not do ſo, it would boyl over into the Worm, and ſo ſtop and foul the ſame; and having proceeded thus far, your Still being in a good Temper, you muſt begin to lute all faſt with a Paſte made of Whiting and Rie-flower: you muſt exactly lute round the Neck of your Still, and by ſo doing you will keep in that Breath, in which is the Spirit; and as you have paſted the Neck, ſo muſt you alſo paſte the Pipe and Worm, wherein it goes; that is to ſay, exactly

actly to cloſe the Joint: You muſt alſo obſerve ſo to govern your Fire, that you bring your Still to work ſo, as that the Stream may run the bigneſs of a large Gooſe or Turkey Quill; and being thus brought to work, it muſt be continued till all the ſtrength is off, and what runs is a ſtinking Flegm; thus are you to proceed in your firſt Extraction, the ſecond ſhall be ſhown hereafter.

As to the other thing, which is to be obſerved, it is in the Diſtilling of thoſe things, which are not preſſed forth from their Corporiety; but thick and thin muſt all go into the Still together; and this generally will Cake, although you take all the care you can to ſtir it before it works; by which means we have known the Bottom of a New Still burnt out; which to prevent, as we have done in our tryals, you muſt obſerve, that in making your Still two Inches above the turning, and juſt even with the cloſure of the Brick-work, you muſt have your Still turned with a very large Verge, and exactly hammer'd for the upper part to ſhut in, which muſt be proportioned round up, as in other Stills, with a Neck exactly fit for the Head, on which you muſt place two Rings, juſt oppoſite one to another, that ſo at any time upon occaſion it may be eaſily lifted off, to which Verge you muſt fit a very ſtrong Iron Hoop, the upper part of which muſt have three ſtrong Rings in it, that ſo upon occaſion a Rope may be faſtned to it; to the under part you muſt lace or brace on your container, which muſt come within

within two or three Inches of the Bottom, as alſo within two Inches of every ſide; then place your Hoop on the Verge, and charge your Still, the Corporiety will be therein received, and the Liquor will paſs to fill up the Vacancy; then ſhut down the Shoulders of your Still, and lute faſt with a Paſte made of *Calx Vive* and Whites of Eggs, or fine Flower and Sand, or thick well boiled Starch and Sand: Let down your Head, but you muſt not yet put the Noſe into the Worm, but make a good Fire, as you were before directed, and ſo cauſe your Liquor to boyl, and before it works great part of the *Wild Gaſs* or unruly Spirit will go off inviſibly, as much indeed as can be expected, except your Liquor had been decocted and cooled in: Now as the Beck, Noſe, or end of the Pipe begins to drop, you muſt put it into the Worm and Lute faſt, as before directed, as alſo the Neck of the Stills, and your Still being brought to work, you muſt in all things proceed in the Extracting your *Low Wines*, as before laid down in the firſt Obſervation: And this alſo is to be Noted, that ſome Malt, Grain, and Fruits will in the beginning run off a Can, two, or three of Proof Spirit, and then it generally runs long; Others ſometimes runs not at the beginning ſo fully Proof, and yet will yield indifferently well. Thus your *Low Wines* being Diſtilled, you let them lye ten or fourteen Days, to enrich themſelves; for in that time they get by lying, and ſome think that if they lie longer they loſe, as alſo *Proof Spirits*,

Spirits, except they lie very warm: But however they may, as we have found by experience, be ſo order'd, as that they may be the more mellowed, and better themſelves thereby. Theſe Rules being ſufficient for the Extracting all kind of *Low Wines*, and the more eſpecially, if you make uſe of our curious Invention, before deſcribed, for that by it theſe benefits will accrew; Firſt, you are not troubled with the moving, ſtirring or rowing your matter in the Still; Secondly, you need not fear your Still's being burnt, or your Wines getting any aduſtion or evil Tang, for they will come over ſweet, pleaſant and fragrant; Thirdly and Laſtly, you have this advantage, that you may remove the Shoulders of your Still, and faſten a Rope in the Iron Hoop, and by means of a Pully lift your matter at once out, which may be received into a Cowel and born away; and the Waſh let out the common way; and if your matter be either Wheat or Barley, the Grains, though they have been in the Still, will be very good Food for Cattle or Swine. Note, that after this method, only uſing a Tin-pan made fit for the Verge, and an Inch or two of vacancy between, whereby to put in the Water, may you have an Artificial *Balneum* for rectifying your Spirits. We ſhall now proceed to the ſecond Extraction, which is thus;

Take two or three Cans of Water, put them into your Still, and a ſmall handful of Salt; and charge your Still with *Low Wines* to a convenient height; let down your Head, and

and give Fire; then put your Beck into the Worm, and gradually proceed till all is over; the which you may know by the weakneſs of that which comes.

Obſerve. You may alſo uſe a ſmall Portion of ſome Herb, which hath a proper Signature with the Vine: And it is a general Cuſtom among the *Diſtillers*, in order to make their Spirits hot, ſtrong, and fiery in the Mouth, to uſe *Spaniſh* Grains, which are ſold by the *Druggiſts*, which do accompliſh their end; but with little other advantage to the Spirit: Therefore do we reject it, tho' a thing ſo much practiſed, ſeeing more agreeable and pleaſant ways are eaſily to be found. Now we ſhall reveal one thing more, which will be helpful to the *Diſtiller*, which is, in taking away part of the groſs Sulphur, from whence much of the Evil Tang proceedeth; and 'tis thus: Take a pound of Wool, waſh it exceeding clean, and dry it, and with a Loop hang it in the Head of the Still, in which the Oleous parts aſcending, will be inſorbed; and when the Operation is over, waſh clean, dry, and keep it for the like ſervice: Having thus finiſhed the ſecond Extraction, we think it not amiſs to ſhow what quantity of *Low Wines*, *Proof Goods* and *Fine Spirits* may be Extracted from a Quarter of Malt.

You muſt know, that in the firſt place, 'twill make about fifty Gallons, or ſomething more than three Barrels of Waſh, which in the firſt Extraction will make thirty two, thirty four, or thirty ſix Gallons of *Low Wines*; and

and theſe, if you let them lie, will in the ſecond Extraction yield eleven or twelve Gallons of *Proof Spirit*; nay ſometimes (thro' the goodneſs and richneſs of the Malt) thirteen; eſpecially if in the ſecond Extraction you add ſome Water into the Still; which in the third Extraction we count, if truly Proof, loſe not many Gallons in a Tun.

Note alſo, the *Engliſh* receive their *Low Wines*, *Proof* and *Fine Goods* in Cans; but the *Dutch* object againſt this way, ſaying that it is diſadvantageous; becauſe the Spirit is exhauſted through the Magnetick or Attractive Property of the Air; therefore they place large receiving Veſſels, their full height or more in the Ground, ſo as to place thick Boards over them, in which they have two Holes; the one for a Funnel to receive the *Low Wines* or *Proof Goods*; the other to put in an Hand-Pump, to Pump them out when they pleaſe; which indeed is very commodious, not only for the Reaſons mentioned, but alſo becauſe the Still may be ſet lower (a Funnel requiring not ſo large a ſpace or height as a Can) whereby it may be the better and eaſier commanded.

Thus having run through what was promiſed in this Chapter, we ſhall here conclude the ſame, and paſs on to Rectification.

CHAP. II.

PATENT OFFICE
LIBRARY



A smaler Still for Rectification

I I the Ash hole
K the Fire place
L the body of the Still
M the Head
N the entering of the Cranenee
O the joyning of the nose therof to the Worme
P the Worme Tubb.
Q the Can

The Common Alimbeck wherein small quantityes of Waters are drawn

AA the Ash hole
B the Fire place
C the body of the Still
D the joynt whereat the Head shuts into the Body
E the Cooler containing water to refrigerate the Spirits
F the joyning of the Receiver to the beak of the Alimbeck
G the Receiver.

Place this Figure before Chap II in page xxx.

CHAP. II.

Wherein we shall Treat of Rectification in General, and also of those Mediums by which 'tis best performed, so as to make Excellent Stuff and Artificial Brandies.

IN the former Chapter we have Treated of all things necessary, as an Introduction to the Art; so in this we shall now come to speak concerning the Perfection, Corallary and Top-Stone of the same, to wit, that of *Rectification* and making of *Good Stuff* and *Artificial Brandies*, concerning which there is so great a noise about Town, and yet we are all too deficient in this point, altho' in our former Impression, I gave some general Rules for the advancing of this Doctrine, and I hope it had its good Effect among the Industrious, in that we see *Artificial Brandies* brought to a far greater Perfection within these ten Years than in Ages before, yet we are still wanting in the Exaltation of Malt Spirits to that degree, which is desired, *viz.* to give it the true Flavour of Natural Brandy.

'Tis true, *Radolphus Glauber* testifies in *Part.* 1. *pag.* 57. that it is to be perform'd, where he says, "The difference of Malt, by reason "whereof it yields better or worse Beer and "Spirit, consists for the most part in the

"Pre-

" Preparation thereof: For being made after
" the Vulgar way it retains its Taſte, where-
" fore it can't yield good Stuff nor good Beer,
" which is obſerved by very few; wherefore
" they could not draw good Spirit out of
" Corn, but ſuch as Savours of the Taſte and
" Smell of the Malt, which is not the fault of
" the Corn, but of the Artificer, not opera-
" ting aright in the Preparation of his Malt in
" Diſtillation and Rectification; for if it
" were prepared aright in all things, Corn
" yields a very good Spirit, not unlike to
" that, which is made out of the Lees of
" Wine, in Taſte, Odour and other Vertues;
" which Art, although it be not known to
" all, yet it does not follow that it is im-
" poſſible.

Now ſeeing we have ſo clear a Teſtimony from ſo good an Author, concerning the Verity of this, we ought not in honour to queſtion its Authority, but rather impute our deficiency in this Point to the want of that Knowledge enjoyed by him, and therefore let us ſeriouſly inquire wherein our defect lies: For certain, it muſt chiefly conſiſt, either in the manner of ordering the Grain, whether it is to be brewed into Waſh or Maſh, or to be diſtilled from protuberated Corn, as the *Dutch* and *Glauberian* way is, or elſe in ſome defect in Fermentation, by which the ſweet Balſamick part of the Corn is not broken, ſo as to ſend forth its Spirits, which is very difficult, ſeeing that conſiſts in a Gummoſity; or otherwiſe in the want of a due

Medium

Medium to Rectifie from; for that we ſee whatſoever Art we uſe, Malt Spirits are very defective of the true Flavour and Tangue of Brandy, and if theſe are by an Art given it in the Rectification, yet lying a while by, they are loſt again, and the Spirit returns to its old Hogo; ſo that a compleat and ample Knowledge of this ſecret is much to be deſired; and therefore I ſhall give you ſome Hints from Experience, wherein this defect lies, and in which of the three Heads it chiefly depends, as a Particular, or as a General, in the whole.

I ſay it is a Defect in the Whole, for in the firſt Place, if the Grain is not ſo wetted, as to give forth the greateſt part of its Tincture, you cannot expect a pleaſant Spirit; neither if that Tincture be not well fermented and broken, ſo as to imbody the Spirit with its richeſt Sulphur, it will not hold; nor indeed can it obtain a Vinous Flavour, but from Vinous Roots.

As to the Firſt: I do, above all others, recommend the Diſtilling of Spirits from protuberated Corn, if the *Engliſh* would but be perſwaded to follow the *Dutch* Example in this Caſe: The Fermentation is a principal Defect, for that we ſee the Waſh left after Diſtillation will, being evaporated and brought to a Slimy Conſiſtence, and then precipitated with the *Alcaly of Tartar*, give a Gummy Rob ſweet and pleaſant, like the ſtrong Elixeration of Malt in Worts; ſo that 'tis plain, that the ſweet *Sulphur* of the Malt is not brought up, and therefore as *Glauber* ſays, *The beſt part of it is given to the Swine.*

In Rectification also it is impossible to give it a Vinous Flavour, but by that which has the Nature of a Vinous Sulphur in it; and I make no doubt, but that *Glauber* living in a Viniferous Country, had a *Medium* proper and agreeable at a reasonable Rate to Rectifie from, which we cannot so readily come by here: But we to supply this Defect, use a Rectifying Bag, and some are so abusive to the Health of Mankind as to use *Copperas* therein; others the *Colcothar* of *Aqua Fort* and *Vitriol*; others more wary, use *Nitre*, *Common Salt* and *Chrystals* of *Tartar*, to imbibe the Evil Sulphurs; then to give it a Vinous Taste, they use Herbs and Roots, as *Bay-leaves*, *Mugwort*, *Clary*, *Orrice*, *Pellitory* of *Spain*, *Tamarinds*, *Nettle* and *Thistle Roots*, and many others: But not to the desired Effect; for either they are defective in the right *Pondus*, in that they may be readily over dosed, or else in the due Composition; so that 'tis no difficult matter to know a Pipe or Hogshead of Malt Spirits by its own Name, wherever it lies, altho' there be added in a quantity of *Spiritus Nitri Dulcis*, to give it a Flavour: 'Tis true, the Product of the Goosberry and Syder, and Molasses Goods are brought to an excellent degree of Perfection by mean Artificers or ordinary Operators, so is the Product of Wheat Grain; therefore the whole business of Art is to better the Product of Barley, Buck Wheat, and to mend some defects in the Products of *Rice*, which is called *Rack*, and those of the common *West-India Rum*; and in this I shall contribute what

in

in me lies, for the Benefit of the Industrious, and peradventure may give them some hints, which may yield a Glimmering to the very Truth it self.

I must confess I have sometime doted on the Herb *Scarlæa* and *Clary*, but I have not now so great a dependence on Herbs, as on the Product of the Vine; for *Glauber* has at once given a Hint to the Mystery in *Part.* 1. *pag.* 159. where he says, " If any Man will give this " Brandy a Relliſh, like that made of the " Lees of Wine, then he must rectifie it upon " the Lees of Wine: For this way by the Oil " of Wine, which is plentiful among the " Lees, he acquires his Ends, and in all things " he may use this instead of that.

But some may make two Objections against this. The first is, " That we have not " Wine Lees enough in this Land, to supply " our want, such great draughts of Malt Spi- " rits being vended. The Second is, That " those rectified from the Lees cannot possibly " be so sweet, as those which are drawn " from pure Wines, because those Lees are " cloathed with Adustion, and so will readi- " ly burn in the Still, or at least give a " stronger Smack, than what is simply drawn " from pure Wines: In answer to these, I say, That they are not comparable to those drawn from rich and generous Wines; but may have some resemblance to those drawn from Vinous Roots of a more inferiour Nature, and especially from the Lees, although Fermented with Molasses, for these being expo-

sed to the Fire, more than clear Liquors are, will for certain carry some Tangue of their Adustion with them; whereas on the other hand, Malt Spirits being already brought to some Maturity, and then rectified from Lees, these Lees may be so order'd by the Artist, as that they may give the Spirit no ill Tangue; for 'tis observable, in the Rectification, the Spirit will only suck out the Volatile, Sulphureous and Pleasant Parts, as is evident in this: If those Lees, from whence you have drawn your Spirits, be afterward Fermented, and then again Distill'd, they will yield but little quantity of Spirit, and that deficient in its Flavour; so that 'tis evident, there is a difference between Magnetical Attraction and violent Distillation, the one bringing up only the Homogenous Parts, and the other sending off the more Gross with the Volatile ones; and yet more, if the Spirits you use are sweet and pleasant, and the *Argel* by Art seperated from its Impurities and Terrene *Faces*: Therefore to supply both defects, I shall lay before you the *Percipiolum* of *Tartar*, published by *Glauber*, *Part.* 2. *pag.* 139. by which you may make excellent Wines and artificial Brandies: The Receipt is as follows:

" ℞, White or red Tartar (for both " of them being well mundified, are as good " one as the other) dissolve it in Water, and " separate all its gross Sulphur, by a certain " precipitating Matter: This impurity abid- " ing in the Water is to be separated from " the precipitated Tartar, by pouring out

the

" the Water, the which (Tartar) remains in
" the Bottom like a Snowy Sand, and is to be
" well purged by reiterated Washings with
" Water, so long until (all the Impurities
" being well separated) the Powder it self be-
" comes like to the white Snow. He further
" adds, that this may be so highly exalted, as
" to be associable to Gold: But the Knowlege
" of a Matter precipitating Tartar is not easie
" to be attained to, without which it will ne-
" ver suffer it self to be precipitated and
" Purged: 'tis an hard thing to find; but
" he that knows it, it renders him all his La-
" bour facile and easie: Any impure Tartar,
" whether it be white or red, may be so wash-
" ed in one or two Hours space, and so purg-
" ed, that (losing nothing save its *Faces*) it
" will become most white, and much more
" apt for many Operations. These make
" such fine Spirits of Wine, without any vio-
" lent Distillation, that those Spirits, added
" to Water, will make good Wines, if you
" again add in the depurated Tartar: You
" may also see what he further says in *Part.* 2.
pag. 59. *and Part.* 1. *pag.* 292.

Now if you cannot obtain this *Tartar*, then learn the right Use of the *Salt* of *Tartar*, and its *Chrystals* in a right *Pondus*, and be sure you do not over-dose it: This is a most excellent *Medium*, which does not only make Spirits sweet and pleasant, but also gives them a Vinous Flavour, and is a Great Secret; for if you know rightly how to work, you may thereof (with the Addition of a small quantity of the

Chryſtals) make a perpetual *Mineral:* It's no wonder that Taſte and Flavour ſhould proceed from Salts, ſeeing they have a Sympathy with the Signature of every ſpecificated Sulphur, from whence the Spirits are prepared, which generous Nature will preſerve what in her lies, to the utmoſt Iliad in its fragrancy; but ſtrong Savours either come from the Violence of the Fire or Aduſtion, ſo that the Fault is not to be aſcribed to Nature, but to the Ignorance of the Operator, ſeeing the ſame thing may happen to ſuch, even on the choiceſt Products of the Vine; as we ſee *Rum* gets its ſtrong Tangue by the ſluffenlineſs of the Operators, often uſing the Remains of their Diſtillations or Waſh on the Relicks of New Cane and Sugar for new beginnings inſtead of Liquor, with the Addition of crude wood-aſhes for Ferments; by which means it is brought to have the ſtrongeſt Smell and Taſte of all Vinous Spirits: Which domineering Qualities come from the groſſer Sulphur, united with the groſſer Salt, or from Aduſtion; ſo that conſequently a ſweet Spirit will proceed from a pure Sulphur, or ſuch as are made ſo by pure Salts, and united to them in the Act: And ſo here is no fear of Aduſtion, for the pure and incombuſtible part preſerves it; therefore it is the great Buſineſs of Art, to bereave all ſorts of ill ſavour'd Spirits, of their evil Tangue, and bring them as free from Taſte as Water, retaining only their fiery and ſpiritual Power, and then to introduce what Flavour is moſt agreeable; and I know none more

more near to that of the Vine, than what may be done by a certain Preparation of Wheat Corn, especially if in the Rectification, a body of pure Salts be put in the Still, with a convenient quantity of Water, that they may have room to cleanse themselves, and to be washed from their foulness, as a Leper from his Leprosie; for those Salts receive and give in the Rectification; they may be said to receive, in that they magnetically attract the Aquosites and Impurities, and also at the same time give forth into the Spirit a pleasant Flavour from the Internal Sulphur.

But by the way you are to observe, there is a great difference in the Use of Salt; for it is twofold; one is rectifying the Spirits through their Bodies in the Still, and the other is their Use in the Cold, by which they perform the same Work, seperating all Impurities without external Fire; which latter, being wrought by a simple Intention, in Nature, excels the former; for all Impurities are gone before they come in the Still, but in this they agree, in both Operations, whereas they rob the Spirits of something, they add something again of their own Nature, by which the Spirits are exalted: I'll give you an Example of this in the following Receipt.

'℞, Pure *Indian Peter* and *White Tar-*
'*tar*, of each a Pound: The best *Yellow Sul-*
'*phur*, half a Pound, and being finely pow-
'der'd and mixed together, you may with a
'red hot Iron fire them, and when they will
'burn no more, melt them well in the Fire,

' and when cold, pour them out into a Mortar,
' and pulverize them very fine immediately,
' or elſe they will magnetically attract *the*
' *Air, and ſo not eaſily admit of being powder'd:*
Theſe forthwith put into a Glaſs, and pour thereon two quarts of high Proof Spirits, ſuch as you would bereave of their ſmell, and put them into a cold Place for four or five Days, remembring to ſhake them twice or thrice a Day, then filter them through a Cap-paper or Filter, and draw off two third parts by Diſtillation in *Baln. Mariæ*; and ſo have you your own Spirit again, but of a wonderful pleaſant Taſte and Smell, far above the former, altho' no Herbs are as yet added; and tho' this at firſt appearance may not ſeem to you a thing of Profit; yet it carries with it in its Demonſtration ſuch great Truths, as will confirm not only the nature and difference of thoſe, being ſo wrought, but alſo the poſſibility of meliorating or bettering ſuch things as are not drawn from the Products of the Vine; its Profits may alſo hereafter be conſiderably diſcerned; but in all this here is our Miſhap, that we are forced to be beholding to foreign Lands for their Product, as Wine, Lees, Tartar, Chryſtals, Salt, Nitre, *&c.*

Let us now therefore leave them, and ſee whether this great buſineſs of Art cannot be ſupplied from the Products of our own Land; I mention this to ſtir up the Minds of the Ingenious to a diligent ſearch of that, which being obtained will abundantly recompence them

them for their time and labour ſpent about it; becauſe Nature has bleſſed this Iſland with the plentiful Production of one Matter, which is the deſire of all true Artiſts, for a compleat Knowledg of this, ſupplies all theſe defects.

The Antient Philoſophers teſtifie, that there is one matter of a Mineral Birth, containing the firſt *Ens* and Seed of all Metals, which when truly prepared and ripen'd by long Decoction and Conjunction of due Agents and Patients, all Heterogenieties being ſeperated, and the Homogeneous parts concreted and ſpecificated to a *Metalick Ens*, will then tranſmute all imperfect Metals into vendible *Sol* and *Lune*: Why then may not the true *Spagyriſt* by the help of this Univerſal Fountain take off the drowſie Nature of *Saturn*, or Spirit of Barley, or the Airy Nature of *Jupiter*, or the Spirit of Fruits, and bring them into that friendly one of *Venus* and the Sun, to which the Vine belongs; ſeeing the Poſſibility of Tranſmutation is by the moſt pregnant Wits of this Age believed; there is hardly any one, that pretends to any thing in Art, but will argue for the ſame, and there have been given ſuch undeniable Demonſtrations of its Verity, that we think it an impoſſibility that any reaſonable Man ſhould at this time of day doubt thereof; neither indeed have they the leaſt cauſe to ſcruple this of Meliorating Spirits.

The eaſineſs of its Performance, I ſet forth in my former Edition by that Similitude, where I ſay, 'tis no difficult matter to take the Garments off a poor Man's Back, and to cloath him with richer, as alſo by the Exam-

ple

ple of caſting Elder Flowers into well decocted Mead, whereby it is made like Wine made from the Apian or Muskadine Grape; alſo how that vulgar *Venus* and *Antimony* will cloath pale Faced *Sol* with a deeper and more beautiful Garment: All which ſhew, that there is a poſſibility of bettering Spirits by Rectification; and I know experimentally, that there be ſome Salts proceeding from the foreſaid Univerſal Matter, which will prepare the *Colcothar* of *Venus* and *Common Sulphur* into a moſt excellent *Medium* for Rectification; nay, the Matter in it ſelf being exalted and brought into a ſweet Salt, will then perform Wonders; for this is that Salt I formerly call'd in my other Edition, the *Chaos* of *Mars* and *Venus*, and in the Preface to *Chymicus Rationalis*, the *Vitriol of Mars and Venus Philoſophical*, as being that Chryſtalline Lake, a Concentration of all the pure *Effluviums* of the Univerſal Spirit, brought to a corporal or bodily Form, yet nevertheleſs acts like a Spirit, and hath power to alter things for the better, which in this Caſe cannot properly be call'd a Tranſmutation of Form, for that is a changing of one kind into another: but this is a Melioration or Alteration from an indifferent to a better State; that is, it will ſeperate Impurities, groſs Sulphurs and ſtinking Flegms, from whence the nauſeous Smells and Taſtes do proceed, and more eſpecially if they are made Fætid by being burnt in the Still; and render them fragrant and pleaſant; it does not perform theſe good Offices only on

Spirit

Spirit of Wine, but alſo on Wines themſelves, even in all things the Artiſt can deſire to a ſuperlative Degree; for if Wines are kill'd or dead by their Spirit being ſeparated by Diſtillation, the ſaid Spirit being return'd to its Salt and Flegm, and brought to a knew Fermentation by the *Medium* of this Salt, they will then aſſume their own generous Nature and Goodneſs again; for this Reaſon I have call'd this Great *Medium* Sal Panariſtos, of whoſe Original and Parts I have given ſome hints in the ſecond Part.

Now for the obtaining of theſe things, you muſt ſearch with indefatigable diligence, for as Solomon ſays, *the diligent hand makes rich*, which may be underſtood of Knowledg as well as Subſtance; ſeeing that he himſelf prefers Wiſdom and Underſtanding, before all the Riches and Glory of this World; ſaying, *Kings and Princes muſt come and throw down their Crowns and Scepters before it*; how can any Man be ſaid to excel another, if he have not ſome Gifts above him, and a Practical Knowledg in that, of which the other underſtands nothing; but into this Part muſt every Man enter by his own ſelf labour, and unceſſant ſeeking and knocking until divine Providence, through his Perſeverance, ſhall open it unto him; for we can neither lay, nor yet think of any Limitations in this caſe, but conclude, that what we have written is ſufficient for any rational *Genius* to receive Information, and make Improvement by: therefore I ſhall paſs by the *Theory*, and come to ſhew the *Practic Part* in Rectification. Now

Now in Rectification you are to take any Proof Spirits, and charge your Rectifying Still to the Nails, or two thirds, let it be greater or leſſer, whether Barrel or Hogſhead, according as your work is; if you uſe Herbs or groſs things to Rectifie from, then tye them up in a bag, which they call a Rectifying-bag, and hang it in a ſtring about three Inches from the bottom to preſerve it from burning; but if you uſe Salts caſt them looſe into your Still with a little *Clary* or *Orrice*, or what you think fit; clap on your Head and Lute faſt with a Paſte made of Whiting and Rie meal, and gently draw off your fine Goods.

You muſt be very cautious of Fire and Candles, eſpecially where there is any breaking out of fume, leaſt it ſhould take fire, and ſo do much miſchief; for this reaſon is Rectification abundantly more dangerous than drawing *Low Wines*; therefore be not too haſty, but proceed warily and moderately, and govern it ſo, that the ſtream may not run above the bigneſs of a large Crow quill, or at moſt of a ſmall Gooſe one; and if your Still be large, ſo that your Worm Fat heat, then you muſt be mindful to cool it; and obſerve that you let it not run too long; for the latter part of your Spirit will be apt to carry ſome ill Savour with it, to the great detriment of the former; therefore let that be ſaved apart; the firſt for Brandies, the latter to be again Rectifyed ſo as to fire Gunpowder, and then it may be uſed for Varniſhes, or elſe it may ſerve for ſome Compound Waters.

Now

Now to know when all the Spirituality is over, you may proceed thus: Take a Taſter of that which runs in the left hand, and a lighted Candle in the right, throw it upon the Neck or Head of the Still at work, immediately putting the Candle thereunto; and if it takes fire and burns, you may proceed; otherwiſe your Operation is at an end; this is the common Proof, but I uſually judge of it by the Taſte, becauſe Experience has ſhewn me, that when it would not fire, it would nevertheleſs yield ſome Gallons better than ſome *Low Wines.*

If in this Tryal of Rectification, all things do not ſucceed to your Expectation, proceed to a ſecond, or third; ſometimes with one ſort, ſometimes another ſort of Herbs and Salts, until you obtain the Vinous Taſte, and have a clean Spirit and then be content; for that there is a diverſity in Brandies made from different ſorts of Wine, as that of *Spaniſh* and *French*; for the firſt proceeds from a Wine, wherein there is all the Sweetneſs imaginable, being endued with many pleaſant and grateful *Effluviums*, yet it makes not ſo good Brandies, as the *Rheniſh* and *German* Wines do, neither do either of theſe make ſo good as thoſe of *France*; tho theſe are not endued with that Natural Sweetneſs, as thoſe are, but are more tart, and yet give the moſt flavorous and pallatable Brandies; for tho all ſweet Wines naturally give a ſweet Spirit, yet it follows not, that they are as grateful, as thoſe which are more ſharp; ſo that you are to conſider the difference

ference between tart and sweet, together with the predominancy of the specificated Sulphurs; for from hence comes the different Flavours in Vinous Spirits; for if the sweet has Predominance with the Flavours of the *Rhinal* soyl, then the Violet Taste is evidently discernable; but from the red Mold of *France*, the tart gives the Rasberry Taste; and these again being mixed give neutral and pleasant Flavours, whose difference is easily discernable by curious Pallats, altho it cannot be so exactly compared to what it is most like in flavour, so many curious ones being intermixed.

You are also to observe, that clear Wines yield much more grateful Spirits than the Lees, as being freed from *faces* or Sediments and gross, fæculent Sulphurs, which corrupt their Sweetness; so there is a difference between those made from ripe and generous Wines, and such as are from sowre and unripe ones: Also those that are made *per se*, do much vary from those made from several sorts of Wines thrown in together, the like may be understood of their Lees: Many things of this nature might be said, seing Nature, the Mistress of things, is so bounteous and large in her gifts: but we must be forced to omit many things, least this Treatise should swell too big, wherein we design to be as concise and compact as may be, and so we shall now desist from Rectification, and come to give you the way of allaying and colouring.

The

The common allay is by adding Water till you bring it down to *Proof*; but some make a strong *Lixivium* of *Calx vive*, and then distil the clear Water with an Addition of a few *Chrystals* of *Tartar*; this they say mixes without the least Bubble or white Speck, or seeming Precipitation.

To colour it, they generally take a Tincture of *Logwood* and yellow *Saunders*, with some of the Spirit, and then add in, what is sufficient to colour the whole; some add broad *Mace*, *Nutmeg* and *Cinnamon*, more or less, according to the quantity; others a few drops of *Oyl* of *Cinnamon*, *Cloves* and *Mace*, drop'd into fine Sugar, and then put in with half their quantity of *Ambergrease*; but observe that all these are to be added in so small a quantity as not to be discern'd, and then let your Brandies lye by to mellow. Let this suffice concerning Brandies: We shall now come to what remains, as pertinent to be treated of in this Chapter, *viz.* the true way of preparing simple Waters and Spirits; such I mean as have no more than the Spirit and one single Herb or *Species*; because in many Cases, 'tis convenient to have their Vertues *per se*.

Of

Of Waters.

Aqua Anisi Simplex, *or, Simple Aniseed Water.*

Composition the least.

TAKE of Artificial Brandy, one Gallon, Aniseeds bruised twelve Ounces, put them into the like Alimbeck described in Fig. 3. and in *Balneo* Distil off the fine Spirit, *S. A.* then take two quarts of the Water cleansed by *Calx vive*, Aniseeds bruised four Ounces, and in a cold Still, Distill off something more than a Quart, in which Water gently dissolve on the Embers, twelve Ounces of fine white Sugar, and when cold, therewith allay and dulcifie the Spirits already refined, and so is the Water prepared.

'This Water is an excellent Carminative, 'expelling Wind in the Bowels, and all parts 'of the Body; in brief, it Answers all that 'can be attributed to the Spirit, Tincture, 'Infusion or Decoction of the Seeds. The 'Dose from one Spoonful to three.

Aqua

Aqua Cardamomi Simplex, *or, Simple Cardamom Water.*

Composition the least.

Take of Brandified Spirits one Gallon, Cardamom Seeds one Pound, Operate in all things as in the former; likewise prepare a Syrup, as there directed, with which dulcifie and allay.

'This Water is very prevalent in warming 'and strengthning the Stomack, comforting 'the Vital Spirits, and expelling Wind, car-'rying with it all the Virtues, that may be at-'tributed to any other preparation of the Seed. 'The Dose is the same as the former.

After this way may be prepared the Water from most Seeds, as Caraways, Daucus, sweet Fœnil Seeds, *&c.* the which we shall not repeat, seeing their preparation is one with this, and their Virtues to be understood after the same manner: Therefore I shall proceed no further therein, but come to Herbs.

Aqua Cardami simplex, *or, simple Garden Cress-water.*

Composition the least.

Take of Brandified Spirit one Gallon, Garden-Cresses fresh gathered, half a Peck, macerate them in your Alimbeck three days, and

then Diſtill into fine Goods, *S. A.* Alſo from the Herb *per ſe* in the cold Still Diſtill the cold Water, to every three Pound of which, you muſt add one Pound of fine Sugar, the which diſſolve therein, and then therewith allay and dulcifie the Spirit; let it refine, and ſo is it prepared.

'This Water helps to expectorate and 'raiſe tough Flegm, deſtroys Worms, and 'is good againſt the Yellow Jaundice, and any 'Poiſon whatſoever, but it is more appropri-'ated to Men than Women, becauſe 'tis hurt-'ful to the *Fœtus.* Now *Naſturtium*, or the Herb Creſſe common may be worked in all things like this, whoſe Virtues, as 'tis ſaid, were among the *Perſians* eſteemed ſo great, that when from home they eat no other meat, to revive their Spirits.

Aqua Menthæ ſimplex, *or, ſimple Mint-Water.*

Compoſition the leſſer.

Take of Brandified Spirit, three Gallons, Mints gathered in their right ſignature, and gently dried, eight handful, macerate them three days, and then Diſtill in *Balneo*, *S. A.* and with the Diſtilled Water of the Green Herb made in a cold Still, with the ſame preparation, as before directed, dulcifie and allay.

This

This Water heats the Stomach, and prevents Vomiting, two or three ſpoonfuls being taken as occaſion requires. Obſerve, that by this Rule you may make many other Waters; as Bawm, Angelica, Wormwood, *&c.* being gathered in their prime, and gently dried; and you may proportion them to your Brandified Spirit, more or leſs in quantity, according as you will have your Waters weaker or ſtronger of the Herb: And you muſt alſo obſerve the Nature of the Herbs, for one is abundantly ſtronger than the other, for an handful of Wormwood will go farther than two or three of ſome other Herbs: Now in making your Wormwood-water, we adviſe you not to take the Water made from a cold Still, but that which comes from the Diſtillation of the Oyl, and to every quart thereof add two ounces of Ginger and one of Orrice, and Diſtill again in a cold Still, and then with what quantity of fine Sugar you pleaſe, gently diſſolved upon the Embers, you may allay and dulcifie. As to their Virtues, they ſhall be here omitted, ſeeing 'tis plainly to be conceived, that they contain the Virtues of the ſimple Herb, and all other that can be attributed to any other preparation of this kind: And as to their more exalted Preparations and Virtues, they are treated of more at large in the Chapter of *Powers.*

Aqua Violæ Tricoloris Simplex, *or, ſimple Hearts-Eaſe Water.*

Compoſition the leaſt.

Take of Artificial Brandy one Gallon, Hearts-Eaſe, in the prime, *ſc.* when ſeeded being gently dried, one pound and a half, put them into your Still, and let them macerate three days, then Diſtill in *Baln.* into fine Goods, *S. A.* You may allay and dulcifie as before directed, either with their own Syrup, or Syrup of Violets.

Its Virtues. 'Tis an excellent Cordial, far 'above any other, for ſuch as are faint and 'weak in the *French*-Pox, alſo for Fevers, 'Meaſles, or Small-Pox; and for Agues, 'Convulſions and Falling-ſickneſs; the '*Ægyptians* highly eſteemed of this for Epi-'lepſies; but we know that this Water is 'good for thoſe that have weak and inflamed 'Lungs, Conſumptions, *&c.*

Aqua Raphani Simplex, or, Radiſh Water Simple.

Compoſition the leſſer.

Take of Brandified Spirits, three Gallons, of Garden Radiſh freſh gathered, clean waſhed and ſliced, ſix pound; macerate three days with Muſtard and an Onion, and then Diſtill in

in *Balneo. S. A.* You may allay with the cold Diſtill'd water of Arſmart, and dulcifie with Syrup of Marſh-Mallows, and then let it become fine, and ſo is it prepared.

Its Vertues. ' 'Tis an excellent Lithontriptick bringing off Gravel, and provoking ' Urine, it diſſolves Clotted Blood and expels it; 'tis good in old Coughs, attenuating groſs humours in the Cheſt; it kills ' Worms, and expels them, it provokes the ' Terms, and gives eaſe in the Cholick, 'tis ' good for Women after delivery, to help to ' expel the Secundine, and alſo to prevent ' from Feveriſh Symptoms; in brief its Virtue is ſuch, as that it may be ſafely Adminiſtred in Melancholick, Splenetick and ' Scorbutick Diſeaſes: Its Doſe is one, two, ' three or four Spoonfuls according to the ' Age and Strength of the Patient.

Aqua Sabinæ Corticis Simplex, *or, Savine Water ſimple.*

Compoſition the leaſt.

Take of Brandified Spirit, one Gallon; of the Bark of Savine ſix ounces, macerate three days and Diſtill, *S. A.* You need not dulcifie it, nor allay it: ' For 'tis moſtly deſigned for ' waſhing of Ulcers, either Scrophulous or ' Cancerous, for abating Inflammations and ' diſſipating Nodes and Tumours; 'tis ſeldom ' or never given inwardly, without it be to

'provoke the Menſes, or to expel the dead 'Fætus; then the Doſe is half a Spoonful, 'or Spoonful in White or Rheniſh Wine, 'ſweetned with Sugar.

Having laid down theſe Examples, we ſhall not inſiſt upon any more of this kind, ſeeing they are ſufficient to ſhow you the Preparation, not only of Seeds, Herbs, Flowers, Roots and Barks; but alſo of Berries and Spices, and others of the Vegetable Kingdom: We ſhall in the next Place ſhow you the way of Perfuming them, and then proceed to thoſe of an higher Order, *ſc.* Spirits.

The way to Perfume them.

Take of the Sulphurated Spirit of Wine mentioned in the Chapter of Rectification three Pound, Jeſſamine Flowers half a Pound, Honey Suckle Flowers four ounces, Orange Flowers, or the freſh Pill two ounces, macerate twenty four Hours, and Diſtill in *Balneo*, *S. A.* And to the Spirit that comes over add Ambergreeſe four ſcruples, Musk two ſcruples, which being cut ſmall, put them into a Bolthead, Seal them Hermetically, and digeſt with a very gentle heat till diſſolved; the which put in Bottles, with ſtone ſtoppers for uſe.

The manner how, is to add ſuch a quantity to the Waters, as you will have them in ſtrength of the Perfume.

Of



Of Spirits.

Spiritus Salviæ, *or, Spirit of Sage.*

TAKE of Artificial Brandy three Gallons, Sage in its Bloſſom, Prime, and chief Signature, twelve Pound, macerate them for three days, and then Diſtill as long as goodneſs comes; then take ſix or eight pound of freſh Sage, and Diſtill as before: And with freſh Sage ſix pound repeat a third time, carefully preſerving the firſt Gallon that comes; and what comes more you may reſerve for another Operation, to uſe inſtead of Brandy.

Its Virtues. 'Tis one of the greateſt 'Friends that the Female Sex have, amongſt 'all the ſingle Concretes in the Vegetable 'Kingdom; for 'tis prevalent in opening of 'all Obſtructions, it cleanſes the Blood, pro-'vokes the Menſes, cloſes the Matrix, and 'makes them Fruitful; and very excellent, 'when with Child, to keep them from miſ-'carriage: Its general Virtues are for quick-'ning the Senſes and Memory, ſtrengthening 'the Sinews and Nerves: And therefore good 'in Apoplexies, Palſies, and Convulſions; 'nay, ſhould we be particular in every point 'of its Virtues, we might fill a whole Sheet 'therewith: This Spirit makes excellent Sage 'Beer or Wine, an ounce thereof being put

'into a quart of either. But when you take 'the Spirit alone in drops, the Doſe is from 'twenty to ſixty, according to the Age and 'Strength of the Patient, in a Glaſs of ei-'ther.

Spiritus Cochleariæ, *or, the Spirit of Scurvey-Graſs.*

Take of Scurvey-Graſs, in *June* or *July*, Herbs, Flowers, and all; bruiſe it well in a large Marble Mortar, and put to every Peck one Pound of Honey, and a little Bay Salt, and let them Ferment two or three days in a cold Cellar; for in a warm place much of their *Craſis* will be loſt; which conſiſts in a Volatile Salt, then cram theſe into your Still as cloſe as ever you can, and pour upon them of the beſt Æthereal Spirit of Wine, enough only to moiſten them; clap on the Head, and Diſtill all with a very ſlow fire; it can't be too gentle, therefore in this be very careful; and what comes over firſt will be the true Spirit of Scurvey-Graſs, you may proceed by a ſecond Repetition, and then to every Gallon of this ſpirit add a Pound of its own Seeds or Flowers, and Diſtill again: And be ſure in theſe Operations you obſerve to take no more than the high ſpirit. Now for the remaining ſpirit in the Still, you muſt put to it a quantity of decripitated Bay-ſalt, and Diſtill as long as it comes Proof; with which you may begin your next Diſtillation with freſh Scurvey-Graſs,

Grass, proceeding as before. This is the true and best way, to prepare the right spirit of Scurvey-Grass. To make it Golden and Purging, we refer you to our *Chymicus Rationalis.*

Its Virtues. 'Tis proper in the Scurvey, Dropsie or Jaundice, *&c.* which we shall not here repeat, seeing we have spoken thereof in its proper and genuine Preparation, *&c.* that of Powers. The Dose is from thirty to fifty Drops according to the Age and strength of the Patient.

Spiritus Lavandulæ, *or, Spirit of Lavander.*

Take of Brandified Spirit three Gallons, of Lavander Flowers twelve Pound, Oyl of Salt *per deliquium* two Pound, macerate in a gentle warmth ten or twelve Days, then Distill in *Bal.* as long as goodness comes, in which macerate one Pound of the Oyl of Salt *per se.* and eight Pound of fresh Flowers, and Distill, as before: Lastly, Rectifie from six Pound of Flowers *per se*, and so it is prepared.

Its Virtues. 'Tis excellent for all Diseases of the Head, as, Megrims, Epilepsies, Convulsions and Calentures, as also for violent and inveterate Head-Achs, here it is a Specifick; it is prevalent in fortifying the Animal Spirits, and good in the Cholick, Strangury and Disentery, the over much flowing of Womens Terms, and all other Fluxes of Blood. The Dose and manner of Administration is as the former. Ob-

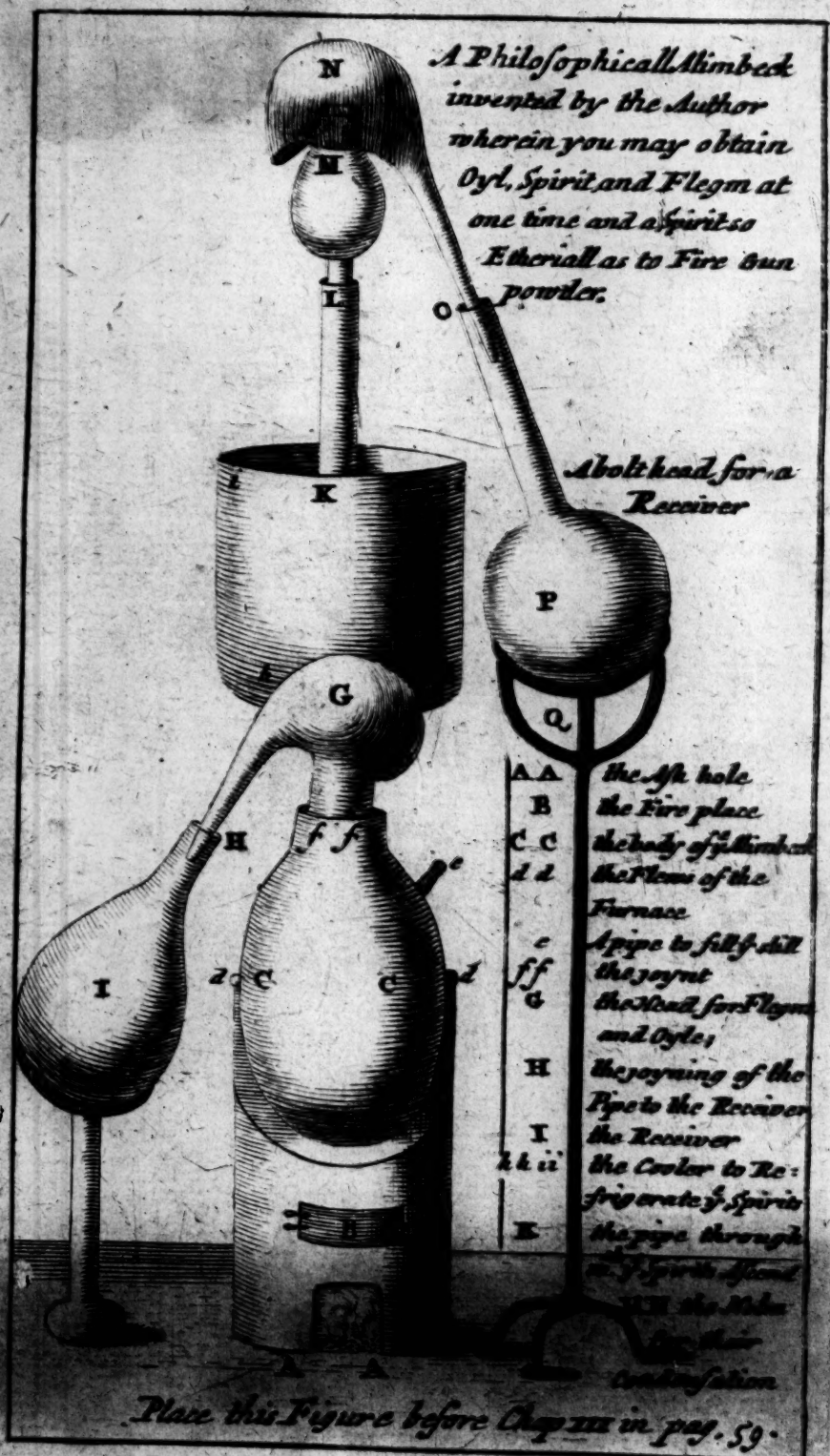
Obſerve, after this way is prepared the Spirit of Roſemary, but ſeeing we have at large ſhowed its right and genuine Preparation in Chapter the fourth, together with its Virtues and Uſe, we ſhall omit it here.

Spiritus Angelicæ, *or, Spirit of Angelica.*

Take of Angelica in its right Signature, as much as you pleaſe, pound it in a large Stone Mortar with a Wooden Peſtil, and putting it into your Still, cover it over a Fingers breadth with pure Brandified Spirit, and with a piece of Leaven, let it macerate three or four Days; then Diſtill as long as goodneſs will come; repeat this a ſecond time with freſh Herbs; then to every Gallon of Spirit add of *Spaniſh* Angelica-Roots ſliced thin two Pound, and rectifie therefrom; the fine Spirit you muſt reſerve for uſe, and the other may ſerve for a new Beginning.

Its Virtues. 'Tis very prevalent againſt all Poiſon, and Infectious corrupted Airs, the Peſtilential Fever or Plague, it carries off the Venom by Sweat and Urine, and inſenſible Tranſpiration; it comforts the Heart and Vital Spirits, and therefore excellent to be uſed by ſuch as are bitten with any Venomous or Mad Beaſt whatſoever: 'Tis powerful in opening the Obſtructions of the Liver or Spleen, bringing down the Terms, and expelling the Secundine. The Doſe is from one Scruple to three, in a Glaſs of *Spaniſh* or Rheniſh Wine. Spirit

PATENT OFFICE
LIBRARY



Place this Figure before Chap III in pag. 59.

Spiritus Croci, *or*, *Spirit of Saffron.*

Take of the beſt *Engliſh* Saffron one Pound, of Malaga Sack a Quart, Honey half a Pound, Chryſtals of Tartar four Ounces, let the Chryſtals of Tartar be beat very well with the Saffron in a Mortar; then put it into a Glaſs, and add in your Honey and Wine; lute all faſt, and in a gentle heat let them Ferment and macerate ten, twelve, or fourteen days, the longer the better; then take off the blind Head, and add in three Quarts of the Sulphurated Spirit of Wine, put on its Helm, with a proper recipient, being truly adapted, lute all faſt, and Diſtill in *Balneo*; the two firſt Quarts will be the true Spirit: Obſerve from what remains with freſh Spirit of Wine, you may draw the Extract, which though ſmall in quantity, yet Virtuous.

The Spirits Virtues. 'Tis an excellent Cordial, fortifying the Vital, Natural, and Animal Spirits; 'tis a great Preſervative in time of Plague; 'tis beyond all the cooling Cordials in *England* for Meaſles and Small-Pox, for it ſtrengthens the Heart, it opens Obſtructions and heals the Phthiſick, it brings Breath when almoſt gone, and 'tis ſaid to prolong Life; if you waſh the Face with it, mixt with Roſe Water, in the time of Small-Pox, and Meaſles, it preſerves the Face and Eyes from being hurt thereby: The Doſe is from ten to twenty, and from

twenty

'twenty to ſixty Drops in ſome Cordial 'Julep, or Wine, as the Patient beſt 'likes.

Spiritus Dauci, *or, Spirit of Daucus.*

Take of Wild Carrotſeed twelve Pound, beat them ſmall, put them into your Still, and add thereunto of the Sulphurated Spirit of Wine three Gallons, of *Mevis* Sugar three Pound, macerate them for ten or twelve days; and then Diſtill off one half, the which preſerve for Spirit; the other half may be run off for freſh Beginnings. You may if you pleaſe put it all together on freſh Seeds, and make another Reiteration.

Its Virtues. 'It is a Carminative, break-'ing and conſuming Wind, good in the 'Gripes and Cholick, Fits of the Mother, 'provoking the Terms: In fine, 'tis good 'in the Strangury, Diſury, Gravel and Stone, 'and provokes Urine. The Doſe is from 'thirty to ſixty Drops, proper at all times 'for ſuch as are ſubject to the forementioned 'Diſeaſes, but principally when moſtly there-'with aſſaulted.

Thus (Reader) have we laid you down examples ſufficient for the making of ſimple Waters and Spirits ſo that if you have but an ordinary *Genius*, you may arrive to what you deſire therein; and if you can't attain to the Art of Diſtillation by theſe plain Rules and Precepts contained in this Book, then do

we

we highly doubt, whether you'll ever be able to attain it, but by Ocular Demonſtration; therefore our advice is that you ſhould apply your ſelf to ſome honeſt *Diſtiller*, for you may learn more of him in ſix Weeks time, than in years by your own Study and chargeable Operations, and therefore count it a conſiderable Favour, if ſuch an one will be thy Friend; yet have we done here to our utmoſt to ſerve you, and according to our twenty Years experience have left nothing deficient, not ſo much as a Tittle: If you proceed therein *ſecundum Artem Diſtillationis*, which is impoſſible to be delivered in writing, Experience muſt be the chief Miſtriſs herein, and as you proceed ſo, we doubt not of prizing our Labours, which are committed to the World for the Benefit of ſuch as are groaping, as we may ſay at Noon day for ſatisfaction therein; but here if you clear your ſight, you will diſcern a ſmall Lamp burning, by the which you may open the Cheſt to the choiceſt Myſteries thereof.

I have deſcribed all the neceſſary Stills and Furnaces in their ſeveral Figures, ſo that we ſhall now proceed to the next Chapter, in which will be laid down all the neceſſary Waters, that will fully ſupply the *Diſtiller* with what may be deſired of him for publick Sale.

CHAP. II.

PATENT OFFICE LIBRARY

CHAP. III.

In which we ſhall give you the Compoſition and way of preparing of **Aqua Vitæ**, *and other rich Cordial Waters, in their greater and leſſer* **Pondus**, *ſtated from the greateſt Authority of Art.*

THE Receipts here preſcribed derive their Foundation from the beſt Maſters in *Europe*, ſc. *German*, *Dutch* and *Engliſh*, &c. that have Maſter-like treated hereof; ſo that we have been at no ſmall pains, to compare and then compute their differences, thence taking ſuch a *Medium*, as that the ſubſequent preſcriptions may well ſerve for either; nay, indeed much better than ſome others extant; for in the firſt place the exact quantity of the Spirit is mentioned, and in the ſecond the juſt *Pondus* and quantity of all the Ingredients, even to a Grain: Now as to the firſt 'tis very convenient and helpful to the young Practitioners in this Art, ſeeing they may be miſtaken in that general term, *Take Proof Spirit what ſufficeth*; and ſo take either too much or too little, and thereby deſtroy the harmonious flavours of their Waters: ſo is alſo the ſecond, for many Grains in a Compoſition, where various things are named, will amount to Scruples and Drachms, and ſo make a conſiderable alteration, eſpecially in ſuch as are preſcribed for Phyſical uſes;

in

in the which we ought to be very cautious, that ſo their virtues may anſwer the Preſcriber's end. Now having given you to underſtand the reaſon, why we have ſtuck ſo cloſe to this Method, *ſc.* for it's exactneſs, from whence Superiority proceeds; what remains, as convenient to be treated of in this place, is only to mention the Meaſures, and then go on to the Receipts themſelves: As to the Meaſures, the *Dutch* uſe Cans, Stopes, Small Cans, Pints, Half-pints and Muddikeys: The *Engliſh* Cans, Gallons, Quarts, Pints, Half-pints, and Quarter-pints; the *Dutch* Can is ſix Stopes, and three Stopes are exactly two *Engliſh* Gallons, ſo that their Quarts, Pints, Half-pints, and Quarters are abundantly bigger than the *Engliſh*; but finding the *Engliſh* Can generally to be four Gallons, which exactly make ſix Stopes, which is the ſame with the *Engliſh* Can, we ſhall divide our meaſure thus, into Cans, Half-Cans, and Quarter Cans; which is to be underſtood four Gallons; two Gallons and one Gallon; this the *Engliſh* may compute by their Gallons, and the *Dutch* by their Cans; ſo that neither need to be in any Labyrinth. Now by the way you are to obſerve, that in the following common Waters, a Tun of Proof Spirits will make near a Tun and a half thereof. That is, by help of the ſweets and allays.

Aqua

Aqua Vitæ.

Composition the greater.

Distiller. Take of Strong Proof Spirit four Cans or sixteen Gallons, Anniseeds bruised one pound eight ounces, three drachms, twelve Grains, and adding a Can of Water as advised in Rectification, Distill into fine Goods, or as long as it comes pleasant: If it should be above Proof you may allay it, the way how will be shewn hereafter.

Composition the lesser.

Take of strong Proof Spirit three Gallons, or ⅓ of a Can, Anniseeds bruised four ounces, four drachms; and distill into fine goods, as before directed, *S. A.*

Aqua Vitæ.

A second Prescription, and Composition the greater.

Distiller. Take of strong Proof Spirit sixteen Gallons, Anniseeds two pound, Caraway Seeds, Coriander-seeds, *ana.* four ounces; distill into fine goods, *S. A.*

Composition the lesser.

Take of high Proof Spirit three Gallons, Anniseeds nine ounces, six drachms, Caraway Seeds, Coriander Seeds, *ana.* one ounce, one drachm; distill them into fine goods, *S. A.*

Worth. 'Tis the manner of the *Dutch* to colour these *Aqua Vitæ's* with Alkanet Root, or Turnsole, which is Linen Rags died Red; their manner is thus: They take a quart of *Aqua Vitæ*, and of either of these four ounces, Musk and Ambergreese, *ana.* grains fourteen or sixteen, or more or less, as they will have it in strength; they stop it close in a Bottle, setting it in a gentle warmth, and then draw off the Tincture, the which, when cold, they add in such quantity to their *Aqua Vitæ's*, as they would have them in height of colour. But the *London Distiller* uses Gilly-Flowers, Roses, Poppy, Sanders, or any of them severally, what sufficeth, and infuses them in *Aqua Vitæ*, or Proof Spirit, till the Tincture be drawn out; then decants the Spirit, and reserve it (close stopt) for use; which is to tinge or colour your *Aqua Vitæ's* upon occasion, the proportion may be about eight Ounces to one Gallon, or what more or less you think sufficient to answer your expectation: If you add in a little fine Sugar, 'twill not be amiss.

Its Virtues. 'Tis an excellent Carminative, for two or three spoonfuls being drank will expel Wind in the Bowels or any other parts of the Body; a spoonful

' thereof being taken in any Paroxiſm with
' as much Water, relieves or helps the Pati-
' ent; being alſo very proper for ſuch as are
' weak and faint, through Obſtructions, to be
' taken Mornings.

Aqua Vitæ aurea ſecundum Glauber:

or,

Glauber's *Golden Aqua Vitæ:*

Compoſition the leaſt.

Take of high Proof Spirit, drawn from the aurified Salt, ſpoken of in the Chapter of Rectification, one Gallon, to which add Flowers of the Lilly of the Valley twelve Ounces, red Roſes, Cinnamon, Mace, Cardamums, Burrage, Roſemary, Sage, Lavender, *ana.* half a pound; Ambergreeſe and Musk, *ana.* two, three or four ſcruples, let all theſe Flowers be freſh gathered, and being in the Veſſel with the dried Spices, let them macerate for ten or twelve days, then Diſtill: If you cannot get freſh Flowers, you muſt even content your ſelf with dried ones; but the freſh gather'd would be better, if they can be had.

Vſe and Worth. ' This is an incomparable *Aqua*
' *Vitæ*, and may ſafely be uſed in all ſickneſs
' of the Body whatſoever, and moſt profita-
' ble where the Vital Spirits, Heart and Brain
' want to be ſtrengthen'd. The Doſe is from
' half

'half a ſpoonful or two ſpoonfuls at moſt, as 'occaſion requires. And this being taken in 'caſe of neceſſity, or as ſome illneſs preſents, 'you may eaſily diſcern how far its Virtues 'ſurpaſs other *Aqua Vitæ's*.

Aqua Aniſi, *or*, *Aniſeed Water*.

Compoſition the greater.

Diſtiller. Take of good Proof Spirit ſixteen Gallons, Aniſeeds bruiſed ſeven pound, eight ounces, ſeven drachms, eight grains. Diſtill into ſtrong Proof Spirit, and then dulcifie with white Sugar ſeven pound, eight ounces, ſeven drachms, eight grains, *S. A.* [Addition] of Aniſeeds and white Sugar, *ana.* ſeven pound, eight ounces, ſeven drachms, eight grains, or what is ſufficient to anſwer your end, as you'll have it ſtronger or weaker of the Seeds and Sugar.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three Gallons, Aniſeeds bruiſed one pound, and a half, then diſtill into ſtrong Proof Spirit, and dulcifie it with white Sugar one pound, and a half [Addition] Aniſeeds, white Sugar, *ana.* one pound and a half.

Vertues. 'This is an excellent Water 'to ſtrengthen the Stomach, Breaking, Cutting and Expectorating tough Phlegm, helping the digeſtive Faculty, giving eaſe and

'strengthning in the Phthisick or shortness of 'Breath; it abates wind in the Stomack, 'Bowels and other parts of the Body; and 'therefore proper for such as give suck, to be 'taken to the quantity of half an ounce, to 'prevent Wind, which sucking Children are 'so subject to.

Aqua Angelicæ, *or, Angelica Water.*

Composition the greater.

Distiller. Take of high Proof Spirit sixteen Gallons, Angelica Roots two pound six ounces, and a Qr. or Angelica Herb green, eleven pound and a half, Aniseeds one pound, nine ounces, six drachms, slice the Roots thin, or bruise them and the Seeds; then distill into fine Goods, and dulcifie with white Sugar eight pound. [**Addition**] Carraway seeds, Coriander seeds, *ana.* four ounces, six drachms and a half, *Calamus Aromaticus*, *Zedoary*, *ana.* six ounces and a half, Aniseeds, Cassia Lignea, *ana.* half a pound, four ounces and a half, Angelica Root, twelve ounces and a half, or Herb Angelica three pound three ounces, one drachm and a half, white Sugar four pound.

Composition the lesser.

Take of high Proof Spirit three Gallons, Angelica Roots six ounces, six drachms, or Ange-

Angelica Herb Green two pound, four ounces, Aniseeds four ounces, seven drachms, slice the Roots thin, or bruise them and the Seeds; then Distill into fine Goods, and dulcifie with white Sugar a pound and a half. [**Addition**] Caraway seeds, Coriander Seeds, *ana.* seven drachms and a half, *Calamus Aromaticus*, *Zedoary*, *ana.* eleven drachms, fifteen Grains, Aniseeds, Cassia Lignea, *ana.* two ounces, three drachms, thirty Grains, Angelica Roots two ounces, three drachms, grains thirty, or Herb Angelica nine ounces, four drachms, grains thirty, white Sugar twelve ounces.

Vertue. 'This is an excellent Cardiack, 'wonderfully strengthning the Heart, Sto-'mach, and inward parts; 'tis a great Coun-'ter-poison and Preservative against the 'Plague, Measles, Small-pox, and other 'Pestilential and Infectious Diseases. The 'Dose is from half an ounce, to an ounce.

Aqua Absinthii, *or, Wormwood-Water.*

Composition the greater.

Distiller. Take of strong Proof Spirit sixteen gallons, Aniseeds bruised one pound, eight ounces, three drachms, grains twelve, Wormwood common, leaves and seeds stript and dry, three pound, six drachms, grains twenty four; Distill them into fine Goods, *S. A.* and dulcifie with white Sugar eight

pound [Addition] Cinnamon, Cubebs, *ana.* ſix ounces, two ſcruples, grains eight; ſweet Fœnil-ſeeds, Aniſeeds, *ana.* twelve ounces, three drachms, grains ſix; Cloves, Caraway ſeeds, Nutmegs, *ana*, four ounces and a half, two drachms, grains ſix; Wormwood dry one pound, white Sugar, three pounds, twelve ounces.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, Aniſeeds bruiſed four ounces, ſeven drachms, Wormwood common, leaves and ſeeds, ſtript and dry, ten ounces and a half; Diſtill them into fine Goods, and dulcifie with white ugar one pound and a half. [Addition] Cinamon, Cubebs. *ana.* one ounce, one drachm, grains forty five, ſweet Fœnil ſeeds, Aniſeeds, *ana.* two ounces, three drachms, grains thirty, Cloves, Caraway ſeeds, Nutmegs, *ana.* ſeven drachms, grains thirty, Wormwood dry three ounces, white Sugar twelve ounces.

Worth. 'This Water ſtops Vomiting, 'and provokes a good Appetite; it conſumes 'and expels Wind, and ſtrengthens the Sto-'mach; wonderfully fortifying ſuch as are of 'a cold and moiſt Nature, and Conſtitution; 'it diverts Melancholy, and prevents many 'of thoſe Vapours, which otherwiſe would 'aſcend to the Head for its diſturbance; it 'eaſeth Gripes, and deſtroys Worms. The Doſe is the ſame with Aniſeed-Water.

Aqua

Aqua Meliſſæ, *or*, *Bawm-Water.*

Compoſition the greater.

Diſtiller. Take of ſtrong Proof Spirits ſixteen Gallons, Bawm dry four pound, twelve ounces, four drachms; Aniſeeds one pound, nine ounces, five drachms; Diſtill into fine Goods, and dulcifie with white Sugar eight pound. [**Addition**] Garden Thyme, Penny-royal, *ana.* five handfuls, Cardamums three ounces, grains thirty; ſweet Fœnil ſeeds, Aniſeeds, *ana.* twelve ounces, ſix drachms, grains thirty; Bawm dry one pound, nine ounces, four drachms; Nutmeg, Ginger, Calamus Aromaticus, Galingal, Cinamon, *ana.* ſix ounces, three drachms, grains fifteen.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, Bawm dry thirteen ounces and a half, Aniſeeds four ounces, ſeven drachms; Diſtill into fine goods, and dulcifie with white Sugar a pound and a half. [**Addition**] Garden Thyme, Penny-royal, *ana.* a ſmall Pugil, Cardamums four ounces and a half; ſweet Fœnilſeeds, Aniſeeds, *ana.* two ounces, three drachms and a half; Bawm dry four ounces and a half; Nutmeg, Ginger, Calamus Aromaticus, Galingal, Cinamon, *ana.* one ounce, one drachm and a half, grains fifteen.

Y-worth. 'This is highly eſteemed for 'Womens Diſeaſes, eſpecially in Hyſterick 'Paſſions, Vapours and Fits of the Mother; 'it ſhows its prevalency in comforting Wo-'men in the Difficulty of Travail, not only 'ſtrengthning the Heart, whereby they are 'enabled the better to bear their pain; but 'alſo promoting a more quick and ſafe deli-'very, in which Caſe the Doſe may be one 'ounce or two.

Aqua Menthæ, *or, Mint-Water.*

Compoſition the greater.

Diſtiller. Take of high Proof Spirit ſixteen gallons, Spearmint dry four pound, twelve ounces, two drachms, grains five, Aniſeeds beſt one pound, nine ounces, five drachms; and Diſtill into ſtrong Proof Spirits, and then dulciſie with white Sugar eight pound. [Addition] Spearmint dry, Aniſeeds, *ana.* one pound, twelve ounces, ſeven drachms, Calamus Aromaticus ſix ounces, three drachms, grains fifteen, white Sugar four Pound, four ounces.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, Spearmint dry, four ounces, two drachms, grains five, Aniſeeds four ounces, ſeven drachms; diſtill into fine goods, and dulciſie with white Sugar one pound and a half.

[Ad-

[Addition] Spearmint dry, Aniseeds, *ana.* four ounces, seven drachms; Calamus Aromaticus, one ounce, two drachms, one scruple, five grains, white Sugar twelve ounces.

Nowth. 'This Water is an excellent 'Cardiack, Splenetick and Stomachick, 'helping Concoction, and taking the 'Water off the Stomach; it prevents sowre 'belchings, and hath a Specifick Virtue 'against Vomitings. The Dose is from three 'drachms to seven or eight.

Aqua Rosmarini, *or*, *Rosemary Water.*

Composition the greater.

Distiller. Take of good Proof Spirit sixteen gallons, Rosemary stript and dry, three pound, Aniseeds, one pound, nine ounces, five drachms; Distill into fine goods, and then dulcifie with white Sugar, five pound. [Addition] Sweet Fœnil seeds, Cinnamon, *ana.* twelve ounces, six drachms and a half; Aniseeds, Rosemary dry, *ana.* one pound, nine ounces, five drachms; Carawayseeds, three ounces, one drachm and a half, Spearmint dry, three handfuls, white Sugar four pound.

Com-

Compoſition the leſſer.

Take of high Proof Spirit, three gallons, Roſemary ſtript and dry, nine ounces, Aniſeeds four ounces, ſeven drachms; Diſtill into fine goods, and then dulcifie with white Sugar, half a pound. [Addition] Sweet Fœnil ſeeds, Cinnamon, *ana.* two ounces, three drachms and a half; Aniſeeds, Roſemary dry, *ana.* four ounces, ſeven drachms; Carawayſeeds, four drachms and a half; Spearmint dry, a competent quantity, white Sugar twelve ounces.

Mouth. 'Roſemary water is an excellent Cephalick and Stomachick; for it comforts the Brain, revives the Senſes, eaſing violent pains of the Head; it ſtrengthens the Stomach, and is good againſt the Diarrhœa, Dyſentery or *Iriſh* Flux, as alſo the Strangury, or difficulty of making Water: It may be ſafely Adminiſtred theſe three ways, *ſc.* one ounce and a half to be drunk, given in a Clyſter, or injected into the Yard.

Aqua Limoniarum aut Aurantiorum, *Limon, or, Orange Water.*

Compoſition the greater.

Diſtiller. Take of good Proof Spirits ſixteen gallons, Limon or Orange Pills dry, three

three pound, Aniſeeds the beſt one pound, nine ounces, five drachms, bruiſe the Pills and Seeds, and then diſtill into fine Spirit, and dulcifie with white Sugar eight pound. [Addition] Caraway ſeeds ſix ounces, four drachms, Aniſeeds, Limon Pills dry, *ana.* one pound and a half, five drachms, grains ſix, white Sugar four pound: In the like manner and quantity you may make your Compoſition with Orange Pills dry.

Compoſition the leſſer.

Take of good Proof Spirit three gallons, Limon or Orange pills dry, nine ounces, Aniſeeds the beſt four ounces, eight drachms; bruiſe the pills and ſeeds, and then diſtill into fine Spirit, *Secundum Artem*, dulcifie with white Sugar one pound and a half. [Addition] Carawayſees one ounce, three drachms, grains fifteen; Aniſeeds, Limon pills dry, *ana.* four ounces, ſeven drachms, white Sugar twelve ounces: In the like manner, and quantity you may make your Compoſition with Orange pills dry.

Vſe and Worth. 'This is a great ſtrengthener 'of the Spirits, Natural, Vital and Animal, 'and by its fragrancy is very refreſhing to 'the Stomack, breaking away wind; 'tis alſo 'a good Cordial reſtorative, opening Ob-'ſtructions, and being indued with a Balſa-'mick Virtue, heals inward defects. The 'Doſe is from three drachms to ſix.

Aqua

Aqua Majoranæ, *or*, *Marjoram Water.*

Compoſition the greater.

Diſtiller. Take of ſtrong Proof Spirit ſixteen gallons; ſweet Marjoram dry, four pound, thirteen ounces; Aniſeeds, one pound, nine ounces, five drachms; Carawayſeeds, ſix ounces, three drachms, grains fifteen; *Calamus Aromaticus* nine ounces, five drachms; bruiſe them, and diſtill into fine goods, then dulcifie with white Sugar what is ſufficient *Secundum Artem.* [**Addition**] Cinnamon eight ounces, Cloves three ounces, one drachm and a half; Limon pills dry four ounces, ſix drachms and a half; Sugar four pound.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, ſweet Marjoram dry, fifteen ounces; Aniſeeds, four ounces, ſeven drachms; Carawayſeeds, one ounce, three drachms, grains five; Calamus Aromaticus, one ounce, ſeven drachms; bruiſe them and diſtill into fine goods, *S. A.* and then dulcifie with white Sugar, one pound and a half. [**Addition**] Cinnamon one ounce and a half; Cloves, four drachms and a half; Limon pills dry, ſeven drachms and a half, Sugar, twelve ounces.

Wworth. ‘ ’Tis good againſt the Infir-
‘ mities of the Liver and Spleen, and ſhort-
‘ neſs of Breath; ’tis a great Corroborator
‘ and ſtrengthner of the inward parts. The
‘ Doſe is from three drachms to ſix.

Aqua Meliphylli, *or, Balſamint Water.*

Compoſition the greater.

Diſtiller. Take of good Proof Spirit ſixteen gallons, Balſamint dry, three pound, three ounces, one drachm and a half, Aniſeeds beſt one pound and a half, one ounce, five drachms, Carrawayſeeds ſix ounces, three drachms; Limon pills dry, twelve ounces, ſix drachms and a half; bruiſe them that are to be bruiſed, and then diſtill into ſtrong Proof Spirit, and dulcifie with white Sugar eight pound, *S. A.* [**Addition**] ſweet Fœnil, Cinnamon, *ana.* eight ounces, Nutmegs, four ounces, ſix drachms and a half, Sugar four pound.

Compoſition the leſſer.

Take of good Proof Spirit three gallons, Balſamint dry, nine ounces, four drachms and a half; Aniſeeds beſt four ounces, ſeven drachms, Carawayſeeds one ounce, one drachm, Limon Pills dry, two ounces, three drachms and a half; bruiſe them that are to be bruiſed, and then diſtill into ſtrong Proof

pirits,

Spirits, and dulcifie with white Sugar, one pound and a half, *S. A.* [Addition] ſweet Fœnil, Cinnamon, *ana.* one ounce and a half, Nutmegs ſeven drachms and a half, Sugar twelve ounces.

Vſe and Vertue. 'This is a good Stomachick 'and Carminative. The Doſe ſix or eight 'drachms.

Aqua Caryophyllorum, *or*, *Clove Water.*

Compoſition the greater.

Diſtiller. Take of high Proof Spirit ſixteen gallons, Cloves one pound, Aniſeeds one pound, nine ounces, five drachms, diſtill into fine goods, and then dulcifie with white Sugar, eight pound.

Compoſition the leſſer.

Take of high Proof Spirit three gallons, Cloves three ounces, Aniſeeds four ounces, ſeven drachms; diſtill into fine goods, and then dulcifie with white Sugar one pound and a half.

Vſe and Vertue. 'This Water is eſteemed very 'good for helping Digeſtion, breaking Wind, 'opening the Urinary paſſage and provoking 'Urine; for fortifying the Vital Spirits, and 'the Heart, the fountain thereof. The Doſe 'is from two to four drachms.

Aqua

Aqua Cinnamomi Communis, *or, Cinnamon Water Common.*

Composition the greater.

Distiller. Take of strong Proof Spirit sixteen gallons, Cinnamon the best, eight pound, Aniseeds, one pound; distill into fine goods, and then dulcifie with white Sugar twelve pound, *S. A.*

Composition the lesser.

Take of strong Proof Spirit three gallons; Cinnamon the best one pound and a half, Aniseeds three ounces; distill into fine goods, and then dulcifie with white Sugar, two pound, four ounces.

Aqua Cinnamomi Propria, *or, Cinnamon Water Proper.*

Composition the greater.

Distiller. Take of good Proof Spirit sixteen gallons, Cinnamon the best, and large, sixteen pound; distill into fine goods: Then take white Sugar twenty pound, Rosewater six pound, six ounces, three drachms, make them into a Syrup, and dulcifie therewith, *S. A.* [Addition] Musk and Ambergreese, *ana.*

ana. two ſcruples, grains eight, white Sugar Candy inſtead of common white Sugar *qu. ſat. e. S. A.*

Compoſition the leſſer.

Take of good Proof Spirit three gallons, Cinnamon the beſt and large, three pound; diſtill into fine goods: Then take white Sugar, three pound, thirteen ounces, Roſewater one pound, three ounces, one drachm, make them into a Syrup, and dulcifie therewith, *S. A.* [Addition] Muſk and Ambergreeſe, *ana.* grains nine, white Sugar Candy inſtead of common white Sugar, *qu. ſat. S. A.*

Obſerve, In reſpect that Muſk for ſome cauſes may give offence to the Receiver; 'tis requiſite to omit the uſe thereof in ſome of your Water of this kind, to ſerve for ſuch particular uſes.

Aqua Cinnamomi Noſtra, *or, our Cinnamon Water.*

Worth. Take of our *Spiritus Vini Sulphurat*: one gallon (for when you make ſuch rich Cordial Waters, 'tis beſt to make uſe of ſuch Brandified Spirits as the Spirit of Malt, or any other bereaved of their ill Tang and Hogo, and then impregnated with an Azural Salt and Sulphur of a Vinous Nature) of the beſt Cinnamon in ſmall powder, one pound, four ounces, Sugar half a pound, Chryſtals of Tartar,

Tartar, four ounces; let them infuſe therein ten days, or the longer the better, and then diſtill into high Proof Spirits; and thus have you the true Spirit of Cinnamon, moſt proper for any Phyſical uſe whatever: But to allay it into a Cordial Water, you muſt proceed thus.

Take of freſh Cinnamon half a pound, ſpring Water three quarts, put them into your Alembick with its Refrigeratory, and diſtill over; and what Oyl comes will ſink to the bottom, the which you may ſeparate; and then to every quart of this Water add of Loaf Sugar one pound, and over a gentle warmth diſſolve it; and ſo with this you may allay your Spirit to Proof, or what height you pleaſe.

'Its Virtues are excellent againſt Vomit-
'tings, weakneſs of the Stomach, and ſtink-
'ing Breath; 'tis a good Cardiack, Pectoral,
'Lienick and Splenetick; comforting the
'Vital and Animal Spirits, giving ſtrength
'even to the Brain and Sinews. The Doſe
'is according as dilated, the weaker, one
'ounce, the ſtronger two or four drachms at
'the moſt.

Aqua Seminum Fœniculi dulc. *or, ſweet Fœnil Seed Water.*

Compoſition the greater.

Diſtiller. Take of ſtrong Proof Spirit ſixteen gallons, ſweet Fœnil ſeeds, eight pound, Carrawayſeeds ſix ounces, three drachms, Aniſeeds one pound, nine ounces, five drachms; diſtil into fine goods, and then dulcifie with white Sugar eight pound. [Addition] Sweet Fœnil ſeeds eight pound, Caraway ſeeds ſix ounces, three drachms, grains fifteen, Aniſeeds one pound, nine ounces, five drachms, Cinnamon twelve ounces, ſix drachms and a half, Cloves three ounces, one drachm and a half, Sugar four pound.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, ſweet Fœnil ſeeds one pound and a half, Carawayſeeds one ounce, one drachm, Aniſeeds four ounces, ſeven drachms; diſtil into fine goods, and then dulcifie with white Sugar one pound and a half. [Addition] Sweet Fœnil ſeeds one pound and a half, Carawayſeeds one ounce, three drachms, grains five, Aniſeeds four ounces, ſeven drachms, Cinnamon two ounces, three drachms and a half, Cloves four drachms and a half, Sugar twelve ounces.

Vertues. *This Water takes off Stomachick Loathings, and creates an Appetite, ſtrengthening the Tones, imbibing ſharp humours, and expelling Wind. The Doſe is from half an ounce to an ounce and half.*

Aqua Calendularum, *or, Marigold Water.*

Compoſition the greater.

Diſtiller. Take of ſtrong Proof Spirit ſixteen gallons, Marigold Flowers new gather'd, pick'd clean, three pecks and a quarter; bruiſe them, ſweet Fœnil ſeeds, Aniſeeds, *ana.* one pound; diſtil into fine goods, and dulcifie with white Sugar eight pound. [**Addition**] Cinnamon, ſweet Fœnil, *ana.* half a pound, Caraway, Cloves, *ana.* three ounces, one drachm and a half, Marigolds three pecks, ¼, Sugar four pound.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, Marigold Flowers, new gather'd, and pick'd clean, ¾ peck, or what more ſufficeth; bruiſe them; ſweet Fœnil ſeeds, Aniſeeds, *ana.* three ounces; diſtil into fine goods, and dulcifie with white Sugar, one pound and a half. [**Addition**] Cinnamon, ſweet Fœnil, *ana.* one ounce, four drachms, Caraway, Cloves, *ana.* four drachms and a half; Marigolds *qu. ſ. e.* Sugar twelve ounces.

Vertues. *'Tis a wonderful ſtrengthner, and as great a Preſerver againſt any Infection whatſoever. The Doſe is an ounce or two in the morning, eſpecially when contagious Diſeaſes do reign.*

Aqua Seminum Caruorum, *or,* Caraway Water.

Compoſition the greater.

Diſtiller. Take of high Proof Spirit ſixteen gallons, Carawayſeeds three pound, Aniſeeds one pound, Roſemary dry ſix ounces, three drachms, Limon pills dry, Cloves, *ana.* four ounces, ſix drachms and a half, diſtil into fine goods, *S. A.* and dulcifie with white Sugar eight pound.

Compoſition the leſſer.

Take of high Proof Spirit three gallons, Caraway ſeeds nine ounces, Aniſeeds three ounces, Roſemary dry one ounce, one drachm; Limon pills dry, Cloves, *ana.* ſeven drachms and a half; diſtil into fine goods, *S. A.* and then dulcifie with white Sugar one pound and a half.

Vertues. *This Water hath been found very good for ſuch as have been oppreſſed with cold and moiſt Stomachs, as alſo for ſuch as have been ſubject to Wind in the Bowels; for it warms, comforts, and ſtrengthens. The Doſe is from three to ſix drachms.*

Aqua

Aqua Nucum Moſchatarum, *or*, *Nutmeg Water.*

Compoſition the greater.

Diſtiller. Take of ſtrong Proof Spirit ſixteen gallons, Nutmegs two pound, Aniſeeds one pound, bruiſe them, and diſtil into fine goods, *S. A.* and then dulcifie with white Sugar, eight pound.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, Nutmegs ſix ounces, Aniſeeds three ounces, bruiſe them, and diſtil into fine goods, *S. A.* and then dulcifie with white Sugar one pound and a half.

Vſe and Worth. *This Water chears the Spirits, Natural, Vital, and Animal; it ſweetens the Breath, and is a good Carminative and Diuretick. The Doſe is the ſame with Caraway Water.*

Aqua Lavendulæ, *or*, *Lavender Water:*

Compoſition the greater.

Diſtiller. Take of high Proof Spirit ſixteen gallons; Lavender Leaves dry, four pound, twelve ounces, ſix drachms and a half; Lavender Flowers dry, three pound, three ounces, one drachm and a half; Mace, twelve ounces, ſix drachms and a half; Nutmegs one pound, nine ounces, five drachms; Lavender Cotton dry, three pound, three ounces, one drachm and a half; Stæchados, twelve ounces, ſix drachms and a half; bruiſe them that are to be bruiſed, and diſtil into Proof Spirit, *S. A.* dulcifie with white Sugar ſixteen pound, or what leſs ſufficeth.

Compoſition the leſſer.

Take of high Proof Spirit three gallons; Lavender Leaves dry, fourteen ounces, three drachms and a half; Lavender Flowers dry, nine ounces, four drachms and a half; Mace, two ounces, three drachms and a half; Nutmegs, four ounces, ſeven drachms; Lavender Cotton dry, nine ounces, four drachms and a half; Stæchados, two ounces, three drachms and a half; bruiſe them that are to be bruiſed, and diſtil into proof ſpirit, *S. A.* dulcifie with white Sugar three pound.

Aqua

Aqua Lavendulæ Composita, *or*, *Lavender Water Compound.*

Distiller. Take Flowers of Lavender, Lilly of the Valley, *ana.* twenty four handfuls; piony, Tillia, Flowers of Rosemary, *ana.* half an handful; Sage, Cinnamon, Ginger, Cloves, Cubebs, Galingal, Calamus Aromaticus, Mace, Misseltoe of the Oak, *ana.* one drachm and a half; piony roots, one ounce and a half; of the best Wine what sufficeth; infuse them in the Wine two days, and then distil in *Bal. Mariæ.*

Worth. *'Tis good for such, as have Dissease Ideas abounding, and are troubled with dulness of Spirit, as also against Falling-sickness, Convulsion Fits, and Infirmities of the Brain. The Dose is from one to three drachms.*

Observe, Here is no quantity of Spirits given, because the *Distillers* have a usual way in this thing to go by their own Experience, that is, they'll make them no richer of the Herbs, Seeds, and Spices, than as they'll answer their cost in the Sale; therefore they sometimes put two or three Cans more, than we prescribe; nay, and omit one half of the Ingredients; only observing, that according as the Water is called, to let that Herb, Seed, or Fruit, have the predominance of the Flavours; so that they go more by Custom than by Book; but for our part we don't in all things approve of this, for we love true prescriptions, tho'

the Waters be ſomething the dearer, and ſo to unite ſound Theory and Practice together.

Aqua Salviæ, *or, Sage Water.*

Compoſition the greater.

Diſtiller. Take of ſtrong Proof Spirit ſixteen gallons; great Sage dry, four pound, twelve ounces, ſix drachms and a half; Red Sage dry, three pound, three ounces, one drachm and a half; Lavender Flowers, Sage Flowers, *ana.* one pound, nine ounces, five drachms; Lavender Cotton dry, Southernwood dry, *ana.* twelve ounces, ſix drachms and a half; Nutmegs one pound; bruiſe or beat them, as is moſt proper, and then diſtil into fine goods, *S. A.* and dulcifie with white Sugar ſixteen pound, or what ſufficeth.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons; great Sage dry, fourteen ounces, three drachms and a half; Red Sage dry, nine ounces, four drachms and a half, Lavender Flowers, Sage Flowers, *ana.* four ounces, five drachms; Lavender Cotton dry, Southern-wood dry, *ana.* two ounces, three drachms and a half; Nutmegs one ounce; bruiſe or beat them, as is moſt proper, and then Diſtil into fine goods, *S. A.* and dulcifie with white Sugar three pound. Aqua

Aqua Salviæ Compoſita, *or, Sage Water Compound.*

Diſtiller. Take Sage, Marjoram, Thyme, Lavender, Epithymum, Bettony, *ana.* one ounce; Cinnamon, half an ounce: Ireos, Roots of Cyprus, Calamus Aromaticus, *ana.* one ounce; Storax, Benjamin, *ana.* one drachm and a half; infuſe them four days, in four pound of Spirit of Wine, and then diſtil in *Balneo.*

Vſe and Worth. *'Tis good for ſuch as are cold and Phlegmatick, to revive the Spirits, and fortifie the digeſtive faculty, as alſo againſt oppreſſive Vapours, that diſturb the Microcoſm. The Doſe is from two drachms to an ounce.*

Aqua Caryophillatorum, *or, Avens Water.*

Compoſition the greater.

Diſtiller. Take of good Proof Spirit, ſixteen gallons; Avens Roots, ſix pound, ſix ounces, three drachms, grains five; Orrice Roots, Nutmegs, Yellow Sanders, Mace *ana.* three ounces, one drachm and a half; Lignum Rhodium, Saffron, Storax, Benjamin, *ana.* one ounce and a half, grains fifteen; Angelica Roots four ounces, ſix drachms and a half, Limon Pills Green, twelve ounces, ſix drachms

drachms and a half; ſweet Fœnil ſeeds, Aniſeed, *ana.* one pound, nine ounces, five drachms; Cloves, two ounces; Roman Wormwood, Mint dry, *ana.* four handfuls and a half; Red Roſes, Stæchas Flowers, *ana.* ſix handfuls and a half; ſweet Marjoram, Balm, Burnet, Thyme, all dry, *ana.* nine handfuls and a half; Alkermes Berries, three ounces, one drachm and a half; bruiſe them all that are to be bruiſed; and diſtil into Proof Spirit; *S. A.* and then dulcifie with Syrups thus made: Take Roſewater, ſix pound, ſix ounces, three drachms, grains fifteen; white Sugar ſixteen pound; boyl it to a Syrup height, then ſtrain it, and put it on the Fire again, adding thereto Confection of Alkermes, ſix ounces, three drachms and a half; Syrup of Gilly-Flowers, one pound, nine ounces, five drachms; Ambergreeſe (diſſolved in Roſewater) four ſcruples, grains ſixteen, let theſe boyl a little, till they be incorporated with the Syrup, and ſo keep it for uſe.

Compoſition the leſſer.

Take of good Proof Spirit three gallons, Avens Roots, one pound, three ounces, one drachm, two ſcruples, grains five; Orrice Roots, Nutmeg, Yellow Sanders, Mace, *ana.* four drachms and a half; Lignum Rhodium, Saffron, Storax, Benjamin, *ana.* two drachms, grains fifteen; Angelica Roots, ſeven drachms and a half; Limon pills green, two ounces, three drachms and a half; ſweet Fœnil-

Fœnilſeeds, Aniſeeds, *ana.* four ounces, ſix drachms; Cloves, three drachms; Roman Wormwood, Mint dry, *ana. q. ſ.* Red Roſes, Stæchas Flowers, *ana. q. ſ. e.* ſweet Majoram, Bawm, Burnet, Thyme, all dry, *ana. q. ſ. e.* Alkermes Berries, four drachms and a half; bruiſe them all that are to be bruiſed, and Diſtil into Proof Spirit, *S. A.* and then dulcifie with Syrups thus made: Take Roſe water one pound, three ounces, one drachm, two ſcruples, grains fifteen; white Sugar, three pound; boyl it to a Syrup height, then ſtrain it, and put it on the Fire again, adding thereunto Confection of Alkermes, one ounce, two drachms, one ſcruple, grains ten; Syrup of Gilliflowers, four ounces, ſeven drachms; Ambergreeſe (diſſolved in Roſewater) grains eighteen, let theſe boil a little, till they be incorporated with the Syrup, and ſo keep it for uſe.

Vſe. *This Water is a very great Cordial, Exhilarating the Spirits, ſtrengthning and comforting all the inward parts; it not only preſerves againſt the Conſumption, but alſo ſtrengthens and revives thoſe that are in it. The Doſe is from one to ſix ſcruples, according to the age and ſtrength of the Patient.*

Roſa

Roſa Solis.

Compoſition the greater.

Diſtiller. Take of ſtrong Proof Spirit ſixteen gallons; Cinnamon the beſt, twelve ounces, ſix drachms and a half; Cloves, three ounces, one drachm and a half; Nutmegs, Ginger, Carawayſeeds, *ana.* ſix ounces, three drachms; Marigold Flowers, Aniſeeds, *ana.* one pound, nine ounces, five drachms; bruiſe them, and Diſtil into ſtrong Proof Spirit, *S. A.* Then add to the Diſtilled Water, Liquorice Spaniſh, one pound, nine ounces, five drachms; Raiſins of the Sun, brown Sugar, *ana.* eight pound; Red Sanders, ſix ounces, three drachms; bruiſe the Liquorice, and Raiſins, ſtir them well together, and let them ſtand twelve days, then being clear it may be drawn for uſe.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, Cinnamon the beſt, two ounces, three drachms and a half; Cloves, four drachms and a half; Nutmegs, Ginger, Carawayſeeds, *ana.* one ounce, one drachm; Marigolds, Aniſeeds, *ana.* four ounces, ſeven drachms; bruiſe them, and Diſtil into ſtrong Proof Spirit, *S. A.* Then add to the Diſtilled Water, Liquorice Spaniſh, four ounces, ſeven drachms; Raiſins

Raisins of the Sun, brown Sugar, *ana.* one pound and a half; Red Sanders, one ounce, one drachm; bruise the Liquorice and Raisins, stir them well together, and let them stand twelve days, then being clear it may be drawn for use. [**Addition**] Add to the Spirit half as much as the rule of every particular Ingredients therein expressed: And instead of Sanders, give it the Tincture of Roses, Gilliflowers, or Poppies, *S. A.*

Vnworth. *'Tis esteemed an excellent Water for strengthning the Stomach, expelling Wind, and fortifying the Sanguifying Faculty. The Dose is half an ounce.*

Ros Solis Proprius.

Composition the greater.

Distiller. Take of high Proof Spirit, sixteen gallons; Ros Solis gathered in due season, and clean picked, six pound, six ounces, three drachms, two scruples, grains five; Juniper Berries, four pound, twelve ounces, six drachms and a half; Sassafras rooted with the Bark; Carawayseeds, *ana.* six ounces, three drachms, two scruples, grains five; Marigold Flowers, one pound, nine ounces, five drachms; Aniseeds, two pound, six ounces, three drachms and a half; bruise them that are to be bruised, and Distil into fine Goods, *S. A.* Then take hereof ten pound, three ounces; add thereto of Aqua Pretiosa, dulci-

dulcified, one pound, nine ounces, five drachms; Liquorice bruised, one pound, nine ounces, five drachms; and then dulcifie with white Sugar, sixteen pound: If you add none of the aforesaid Water, then instead thereof, take Musk, one drachm and a half, grains six; Ambergreese, four drachms and a half, grains eight; colour it with the Tincture of Gilliflowers and Roses, what is sufficient, *S. A.*

Composition the lesser.

Take of high Proof Spirit three gallons, Ros Solis, gathered in due season, and clean pick'd, one pound, three ounces, one drachm, two scruples, grains five; Juniper Berries, fourteen ounces, three drachms and a half: Sassafras with the Bark; Carawayseeds, *ana.* nine drachms, two scruples, grains five; Marigold Flowers, four ounces, seven drachms; Aniseeds, seven ounces, two drachms and a half; bruise them that are to be bruised, and Distil into fine Goods, *S. A.* Then take hereof, one pound, twelve ounces, four drachms and a half; add thereunto of Aqua Pretiosa, four ounces, three drachms, dulcified; Liquorice bruised, four ounces, three drachms, dulcifie with white Sugar, what sufficeth: If you add none of the aforesaid Water, then take instead thereof Musk, grains eighteen; Ambergreese, grains twenty four; colour it with the Tincture of Roses, or Gilliflowers, what sufficeth, *S. A.*

Y-worth. *This carries with it all the Virtues of the former; being alſo powerful in opening Obſtructions, relieving decayed Natures, and giving help in the Falling ſickneſs. The Doſe is from two to ſix drachms.*

Aqua Stomachica minor, *or, Stomach Water the leſſer.*

Compoſition the greater.

Diſtiller. Take of good Proof Spirit ſixteen gallons; Spearmints dry, Lovage Roots dry, Aniſeeds, *ana.* one pound, nine ounces, ſix drachms; Calamus Aromaticus, Ginger, ſweet Fœnil ſeeds, Imperatoria Roots, Wormwood dry and ſtript, *ana.* twelve ounces, ſeven drachms, two ſcruples; Caraway and Coriander ſeeds, *ana.* nine ounces, five drachms; Cummin ſeeds, Cloves, *ana.* four ounces, ſix drachms and a half; bruiſe them that are to be bruiſed; and then Diſtil into ſtrong Proof Spirit, *S. A.* and dulciſie with white Sugar, eight pound.

Compoſition the leſſer.

Take of good Proof Spirit three gallons, Spearmint dry, Lovage Roots dry, Aniſeeds *ana.* four ounces, ſeven drachms; Calamus Aromaticus, Ginger, ſweet Fœnil ſeeds, Imperatoria Roots, Wormwood dry and ſtript, *ana.* two ounces, five drachms; Caraway and

and Coriander ſeeds, *ana.* one ounce, ſeven drachms; Cummin ſeeds, Cloves, *ana.* ſeven drachms and a half; bruiſe them that are to be bruiſed; and then Diſtil into ſtrong Proof Spirit, *S. A.* and dulcifie with white Sugar one pound and a half.

Aqua Stomachica major, *or*, *Stomach Water the greater.*

Compoſition the greater.

Diſtiller. Take of ſtrong Proof Spirit ſixteen gallons; Calamus Aromaticus, nine ounces, five drachms; Guajacum green Bark, Avens Roots dry, Galingal, *ana.* ſix ounces and a half; Citron Pills dry, Orange pills dry, white Cinamon, *ana.* four ounces, ſeven drachms, grains fifteen; Wormwood common dry, Wormwood Roman dry, Spearmint, Roſemary tops, Coſtmary, ſweet Marjoram, wild Thyme, all dry, *ana.* three ounces, one drachm and a half; Nutmegs, Cinamon, *ana.* four ounces, four drachms, Cubebs, Cardamums, *ana.* two ounces, three drachms, grains fifteen; ſweet Fœnil ſeeds, Coriander ſeeds, *ana.* eight ounces; Aniſeeds two pound, ſix ounces, three drachms; bruiſe all that are to be bruiſed; and then Diſtil into ſtrong Proof Spirit, *S. A.* and dulcifie with white Sugar, ſixteen pound.

Com-

Compoſition the leſſer.

Take of ſtrong Proof Spirit three Gallons; Calamus Aromaticus one ounce, ſeven drachms; Guajacum green Bark, Avens Roots dry, Galingal, *ana.* twelve ounces; Citron Pills dry, Orange Pills dry, white Cinnamon, *ana.* one ounce, one drachm, two ſcruples, grains five; Wormwood common dry, Wormwood Roman dry, Spearmint, Roſemary tops, Coſtmary, ſweet Marjoram, wild Thyme, all dry, *ana.* four drachms and a half; Nutmeg, Cinnamon, *ana.* ſix drachms; Cubebs, Cardamoms, *ana.* three drachms, two ſcruples, grains five; ſweet Fœnil ſeeds, Coriander ſeeds, *ana.* one ounce and a half; Aniſeeds, ſix ounces, one drachm; bruiſe thoſe that are to be bruiſed; and then diſtil into ſtrong proof Spirit, *S. A.* and dulciſie with white Sugar, three pound.

Aqua Stomachica noſtra, *or*, *Our Stomach Water.*

Anſwer. Take *Spirit. Vini Sulphurat.* mentioned in the Chapter of Rectification, ten Gallons, of Gaſcoigne Wine one Gallon, mix them together, and digeſt in the Still with a gentle warmth twenty four Hours, then add in of Ginger, Galingal, Nutmegs, Grains of Paradiſe, Cloves, *ana* four Ounces, Aniſeeds, ſweet Fœnil-ſeeds, Caraway-ſeeds, Hearts-

eaſe, *ana* eight Ounces, Sage, Mint, red Roſes, the Flowers of the Lilly of the Valley, *ana* ten Ounces, Thyme, Pellitory, Camomil, Lavender, Avens, *ana* four large Handfuls, Spaniſh Angelica Roots, Zedoary, Snake-root, *ana* five Ounces, Musk and Ambergreeſe, *ana* five Scruples, put on the Head, and lute all cloſe, and let them remain with a gentle warmth twenty four Hours more, and then diſtil into high proof Spirit, *S. A.* To every Gallon of this add ten Ounces of our *Poteſtates Roſmarini*, and a Pound and a half of the Syrup of Rasberies, or Black Cherries, and let it refine, *S. A.*

Its Virtues. " 'Tis a great Preſervative 'againſt all peſtilential and infectious Diſea-'ſes, powerfully corroborating and ſtrength-'ning the Stomach, being indued with ſuch 'ſalutiferous Virtues, as that it will really 'perform as much as any other Stomachick 'whatever. The Doſe is from two to four 'Drachms.

Uſquebaugh.

Compoſition the greater.

Diſtiller. Take of ſtrong proof Spirit ſixteen Gallons, Aniſeeds one Pound, nine Ounces, five Drachms, Cloves three Ounces, one Drachm and a half, Nutmegs, Ginger, Caraway-ſeeds, *ana* ſix Ounces three Drachms, diſtil into ſtrong proof Spirit, *S. A.* then add

to

to the diſtilled Water Liquorice Spaniſh, Raiſins of the Sun, *ana* three Pound three Ounces, one Drachm and a half, bruiſe the Liquorice and Raiſins, and then dulcifie with brown Sugar eight Pound, ſtir them well together, and ſo let it ſtand ten days, and then (being fine) draw off, and keep it for uſe.

Compoſition the leſſer.

Take of ſtrong proof Spirit three Gallons, Aniſeeds four Ounces ſeven Drachms, Cloves four Drachms and a half, Nutmegs, Ginger, Caraway-ſeeds, *ana* one Ounce one Drachm, diſtil into ſtrong proof Spirit, *S. A.* then add to the diſtilled Water Liquorice Spaniſh, Raiſins of the Sun, *ana* nine Ounces four Drams and a half, bruiſe the Liquorice and Raiſins, and then dulcifie with brown Sugar one pound and a half, ſtir them well together, and ſo let it ſtand ten days, and (then being fine) draw it off and keep it for uſe.

Iriſh Uſquebaugh.

Y-worth. Take of ſtrong Canary Wine a Quart, the beſt Tent one Pint, *Aqua Vitæ* one Gallon, put them into a Glaſs Veſſel, adding thereunto Raiſins of the Sun choice and ſtoned two Pound, Dates ſtoned, and the white Skin thereof pulled out, two Ounces, Cinnamon groſly poudered two Ounces, four good Nutmegs bruiſed, of the beſt Engliſh Liquorice ſliced and bruiſed one Ounce, ſtop the Veſſel

very close, and let them infuse in a cold place six or eight days, then let the Liquor run through a Bag (called *Manica Hypocratis*) made of white Cotton.

Usquebaugh Royal.

Worth. Take of *Aqua Vitæ Glauberis* three Gallons, Muskadine one Gallon, Raisins of the Sun stoned seven Pound, Figs one Pound and a half, Dates stoned, and the white skins pulled off, seven Ounces, Cinnamon eight Ounces, Nutmegs three Ounces, Cloves, broad Mace, *ana* one Ounce, English Liquorice twelve Ounces, let them infuse in a cold place for twenty days in a Vessel close stop't, and then let them run through an *Hypocrates Sleeve*, bottle it up carefully, adding thereunto of the Syrup of Quinces and Syrup of Limons *ana* four Ounces, of the well tinged Powers of Saffron two Ounces, let it refine it self, and keep it close stop't. [**Addition**] Powers of Musk and Ambergreese, Tincture of Pearl, *ana* drops twenty, so doth it become excellent and vitally fragrant.

'This is a most famous and excellent Liquor, 'fit indeed for such as its Name and Superio-'rity belongs unto; it is a most estimable Jew-'el for such as are inclined to Melancholy, to 'drink now and then a quarter of a Spoonful 'thereof; 'tis so great a Stomachick, that it 'helps the digestive Faculties, prevalent in 'Surfeits, and the defects of the Lungs, as 'Phthisick, Consumption, causing Expectora-'tion;

'tion; in brief, 'tis equal to any Cordial Spi-
'rit whatever for fortifying the Natural, Vi-
'tal and Animal Spirits. The Dose is from
'two to six Spoonfuls at the most.

Aqua Bezoartica, *or, Bezoar Water.*

Prescription the first, Composition the greater.

Distiller. Take of the Leaves and Roots of Celandine twenty one Handfuls, Rue six Handfuls, Scordium twelve Handfuls, Dittany of Creet, Carduus Benedictus, *ana* nine Handfuls, the Roots of Zedoary, Angelica, *ana* two Ounces two Drams, the inward Pill of Citron and Limon, *ana* three Ounces six Drams, Clovegilliflowers eight Ounces four Drams, red Roses, Centaury Flowers the least, *ana* one Ounce four Drams, let those be bruised that are to be bruised, and cut that are to be cut, and put them into the proper Vessel, and pour on them of the best Spirit of Wine and Malaga Wine *ana* ten Quarts one Pint, let them all steep three days, adding Vinegar of Cloves and Juice of Limons *ana* six Pound, and let them be distilled in *Balneo* in a large Glass Cucurbit with its proper Helm and Recipient. [**Addition**] Cinnamon two Ounces two Drams, Cloves one Ounce seven Drams, Venice Treacle two Ounces two Drams, Camphir four Drams, Troches of Vipers three Ounces, Mace one Ounce and a half, the Wood of Aloes six Drams, Yellow Saunders

one Ounce one Dram, the Seeds of Carduus Benedictus six Ounces, the Kernels of Citrons two Ounces two Drams; the *Modus* of its Preparation is either to digest these with the former, and distil them over together at once, or else after the first part is distilled to add to the Liquor this Addition, and distil a second time in *B. M.* with a most gentle Fire, and after you have removed a third of the Aereal Spirit, you may cohobate the rest two or three times to get the Virtue of the Ingredients out; your Liquors you may add together, and let it refine according to Art.

Composition the lesser.

Take of the Leaves of the great Celandine, together with the Roots thereof, three Handfuls and a half, Rue two Handfuls, Scordium four Handfuls, Dittany of Creet, Carduus, *ana* an Handful and half, Roots of Zedoary and Angelica, *ana* three Drams, the outward Rind of Citrons and Limons, *ana* six Drams, the Flower of Wall Gilliflowers one Ounce and a half, red Roses, the lesser Centaury, *ana* two Drams, Cloves, Cinnamon, *ana* three Drams, *Andromachus*'s Treacle three Ounces, Mithridate an Ounce and half, Camphir two Scruples, Troches of Vipers two Ounces, Mace two Drams, Lignum Aloes half an Ounce, Yellow Saunders one Dram and a half, the Seeds of Carduus one Ounce, the Seeds of Citron six Drams, cut those things that are to be cut, and let them be macerated three

three days *in Spiritus Vini Glauberis*, and Muskadine, *ana* three Pints and a half, Vinegar of Wall Gilliflowers, and the Juice of Limons, *ana* a Pint, let them be distilled in the Glass Vessel before described in *B*. Observe, that after something more than one half of the Liquor is distilled off from either of these two Compositions, then the remainder in the Vessel must be strained through a linnen Cloath, and gently evaporated to the thickness of Honey, which is called the *Bezoar Extract*.

Nowth. We think it convenient to hang in the Neck of the Alembick Pearl prepared, white Amber, *ana* three Ounces, Oriental Bezoar and Ambergreese *ana* six Scruples, and when the Preparation is over what remains may be added to the Extract, then do both Spirit and Extract obtain a Nature something agreeable to the Name, and doubtless the Virtues are more powerful, *being an excellent Sudorifick, Alexipharmick, and Antifebritick, and prevalent against all pestilential and infectious Diseases; 'tis not in vain said of it, that it resists Melancholly, and chears the Spirits, comforting such as are in a languishing Nature, or Consumptive.* The Dose is from one Dram to an Ounce in Scordium or Honey-suckle-water, first in Mornings and last at Nights, but for such as are afflicted with Fits let them take it in the time of the Paroxism.

Aqua Mathiæ, *or, Doctor Mathias his VVater.*

Composition the greater.

Distiller. Take of Lavender Flowers three Gallons, pour on them of the best Spirit of Wine ten or twelve Gallons, the Vessel being closely stopped let them macerate in a gentle heat, or in the Sun for the space of seven days, and then distil in an Alembick with its Refrigeratory, and you have a Spirit of Lavender, to which add Sage, Rosemary, Betony, *ana* three Handfuls, Borage, Bugloss, Lillies of the Valley, Cowslips, *ana* six Handfuls, let the Flowers be fresh and seasonably gathered, and macerated in a Gallon of the best Spirit of Wine, or rather *Spiritus Vini Glauberis*, and mix it with the aforesaid Spirit, adding thereunto the Leaves of Bawm, Motherwort, Orange-Tree, newly gathered, the Flowers of Stæchados, Oranges, Bayberries, of each three Ounces, and after they are digested three days let them be distilled again, to which add of the outward Rind of Citron, and the Seeds of Peony, *ana* two Ounces two Drams, Cinnamon, Nutmegs, Mace, Cardamoms, Cubebs, Yellow Sanders, Lignum Aloes, of each one Ounce and a half, the best Jujubes, the Kernels taken out, one Pound and a half, let them digest twenty one days, then strain the Liquor from the Drugs,

to

to which add prepared Pearl six Ounces, prepared Emrald one Dram, Ambergreese, Musk, Saffron, red Roses, Sanders, *ana* three Ounces, Yellow Sanders, Rinds of Citrons dried, *ana* three Drams, let all these Species be tied in a silken Bag and hang'd in the foresaid Spirit.

Composition the lesser.

Take of Lavender Flowers one Gallon, Spirit of Wine three Gallons, prepare it as before directed, then take the Flowers of Sage, Rosemary, Betony, of each a Handful, Borage Bugloss, Lilly of the Valley, Cowslips, of each two Handfuls, the Flowers, being truly gathered, and macerated in a Gallon of the *Spiritus Vini Glauberis*, must be added to the Spirit of Lavender, as the former, together with the Leaves of Bawm, Motherwort, Orange-Tree, newly gathered, the Flowers of Stæchados, Oranges, Bayberries, of each an Ounce, and so digest and distil, as before directed, then add the outward Rinds of Citron six Drams, the Seeds of Peony husked six Drams, Cinnamon, Nutmegs, Mace, Cardamoms, Cubebs, Yellow Saunders, of each half an Ounce, Lignum Aloes one Dram, the best Jujubes, the Kernels taken out, half a Pound, digest and prepare as the former; to which Liquor add of prepared Pearl two Drams, prepared Emrald one Scruple, Ambergreese, Musk, Saffron, red Roses, Sanders, of each an Ounce, Yellow Sanders, Rinds of Citrons

Citrons dried, of each a drachm; let theſe Spices be tyed in a Silken bag, and hanged in the foreſaid Spirit. [Addition.] The Eſſence of Musk and Ambergreeſe, *ana.* Drops twenty, the Mel of Black-cherries, and of Rasberries, *ana.* five ounces, the Syrup of Quinces, two ounces, ſo let it refine *S. A.*

Worth. *This is a moſt excellent Cordial, wonderfully ſtrengthning the principal faculties, good in Epilepſies, Convulſions, Palſies and all Diſeaſes of the Nerves; 'tis alſo excellent good to waſh the wound bitten by any Venemous Creature, or to bath any grieved part; the Doſe inwardly, is from one drachm to three, either* per ſe, *or in Wine.*

Aqua Scorbutica, *or,* French's *Scorbutick Water.*

Compoſition the greater.

Diſtiller. Take of the Leaves of Garden and Sea Scurvey-graſs, picked and cleanſed, of each eighteen pound, let them be bruiſed and the Juice preſſed forth, to which add the Juice of Brook-lime, Water-creſſes, of each one pound and a half, of the beſt White-wine, three gallons, thirty ſix whole Limons cut, of the freſh Roots of Briony, twelve pound, of the freſh Roots of Horſe-Raddiſh, ſix pound, of Winter's bark one pound and a half, of Nutmegs, twelve ounces, let them

them be macerated three days and then Distilled.

Composition the lesser.

Take of the Leaves of Garden and Sea Scurvey-grass, picked and cleansed, of each six pounds, let these be bruised and the Juice pressed forth; to which add of the Juice of Brook-lime, Water-cresses, of each half a pound, of the best White-wine eight Pints, twelve Limons cut, of the fresh Roots of Briony four pound, the fresh Roots of Horse-Raddish two pound, of Winter's bark half a pound, Nutmegs four ounces; let them be macerated three days, then Distill: [**Addition.**] Syrup of Mustard two ounces, Syrup of Elder three ounces, Tincture of Coral and Milk of Pearl, of each Drops forty, mix them *S. A.*

Y-worth. *This is a most excellent Anti-scorbutick, not only good in the Scurvy, but also prevalent in the Jaundice and other refractory Diseases. The Dose is from half an ounce to two ounces, first in a Morning and last at Night.*

Aqua Aperitiva, *or, a Carminative opening Water.*

Composition the greater.

Distiller. Take Roots of Eringo, Vipers-Grass, Fern, the greater Centaury, of each one ounce and a half, Roots of Fœnil, Barks of

of Capparis, Tamarisk, Aſh, of each one ounce, one drachm, Barks of Citrons, ſeven drachms and a half, ſeeds of Carduus Benedictus, Cichorie, of each one ounce and a half, ſeeds of Endive, Creſſes, Citrons, Scariol, of each ſix drachms, Polytricon, Adianthum, Ceterach, Dodder, Scolopendria, Bettony, Endive, of each four handfuls and an half; tops of Thyme, Epithymum, Hops, Flowers of St. John's Wort, Broom, Borage, Bawm, of each three handfuls, ſmall Raiſins, three ounces, Cinnamon four drachms and a half; *Spec. Dialacc.* one drachm and a half, Water of Carduus Benedictus, Hops, Scolopendria, Paul's Bettony, of each three pound, Rheniſh-wine, ſeven pound and a half; let them ſtand two days in a warm place, in a Veſſel cloſe ſtopp'd, afterward Diſtill them in *Balneo.*

Compoſition the leſſer.

Take Roots of Eringo, Vipers-Graſs, Fern, the greater Centaury, of each half an ounce, Roots of Fœnil, Barks of Capparis, Tamarisk, Aſh, of each three drachms, Bark of Citrons two drachms and a half, ſeeds of Carduus Benedictus, Cichory, of each half an ounce; ſeeds of Endive, Creſſes, Citrons, Scariol, of each two drachms, Polytricon, Adianthum, Ceterach, Dodder, Scholopendria, Bettony, Endive, of each a handful and a half; tops of Thyme, Epithymum, Hops, Flowers of St. Johns Wort, Broom, Borrage, Bawm, of each one handful; ſmall Raſins, one ounce,

Cina-

Cinamon, one drachm and a half; *Spec. Dialacc.* half a drachm; Water of Carduus Benedictus, of Hops, of Scolopendria, of *Paul's* Bettony, *ana.* one pound, Rheniſh Wine, two pound and a half; let them ſtand two days in a warm place, in a Veſſel cloſe ſtopp'd, afterward Diſtill them in *Balneo.* [Addition] *Aqua Vitæ Glauberis*, two pound; the Juice of Gooſe-berries, two pound, or in place thereof Gooſe-berry Wine, made as preſcribed in our *Brit. Magazine of Liquors*; the Juice of Black-berries, half a pound, the Juice of Buckthorn Berries, ſix ounces, Cinnamon and Nutmegs, *ana.* two ounces, Sugar half a pound; let it be prepared *Secundum Artem.*

Vſe-worth. *'Tis a prevalent Water to open the Obſtructions of the whole Body, eſpecially of the Liver, Spleen and Meſentery: the Doſe is from two drachms, to ſix or eight, two or three times a day.*

Aqua Vulneraria, or *VVound VVater.*

Compoſition the greater.

Diſtiller. Take Plantain, Rib-wort, Bone-wort, Wild Angelica, Red Mints, Bettony, Agrimony, Sanicle, Blew-Bottles, White-Bottles, Scabius, Dandelion, Avens, Honey-Suckle Leaves, Bramble buds, Haw-thorn buds and Leaves, Mugwort, Daiſie Roots, Leaves and Flowers, Wormwood, Southern-wood, of each four handfuls; boyl all theſe

in

in two gallons of White-wine, and as much Spring Water, till one half be wasted; and when it is thus boyled, strain it from the Herbs, and put to it two pound of Honey, and let it boyl a little after; then divide this into two parts, the one part head with common ferment, and let it ferment for three days, then add into every Quart thereof, a pound of *Aqua Vitæ Glauberis*, and Distill into high Proof Spirits. *S. A.* [Addition] Cinnamon, Lignum Aloes, of each four ounces, Mirrh, Aloes and Saffron, of each one ounce, then perfume and colour, as in other precious Waters, and dulcifie with Syrup of Cinnamon and Syrup of Poppies, of each three ounces; and lastly, add in of *Laudanum Liquidum*, four drachms, Tincture of Coral six drachms; let it refine *S. A.*

Worth. *'Tis not only excellent for such as are wounded, but also for those that are subject to internal bleedings; it mortifies the Corrosive, Acid, and Saline juices, so sweetens and thickens the Blood; the Dose in such a case is, from half an ounce, to one ounce and half, according to the Age, Strength and Constitution of the Patient, every three hours; as also every two hours, for three days together, for such as are subject to Vomiting of Blood. The first Water made by decoction is very famous in curing Wounds, Impostumes and Ulcers; such cures have been done by it that few may credit it; it first gives ease in a very short time, and then performs the cure, if not so far declined, as that the highest Specificks, will not prevail: For inward wounds you must take*

take this with the other; but this Morning and Evenings, four or five ſpoonfuls at a time, and that all times of the day. If the Wound be outward it muſt be waſhed therewith, and Linen Cloaths wet in the ſame be applyed thereto. Note that the Herbs herein contained muſt be gathered in their true Signature, as alſo in the Month of May.

Aqua Mariæ, *or, the Ladies Water.*

Compoſition the greater.

Diſtiller. Take Sugar Candy, four pound, Canary Wine, one pound and half; Roſe-water, one pound, boyl them well into a Syrup to which add *Aqua Cæleſtis*, eight pound, Ambergreeſe, Musk, *ana.* one drachm, grains twelve; Saffron one drachm, Tincture of Coral (ſaith Dr. *Boylwharfe*) one ounce, Yellew Sanders infuſed in *Aqua Cæleſtis*, hereafter deſcribed, one ounce; Diſtil or make a clear Water, *S. A.*

Compoſition the leſſer.

Take Sugar Candy one pound, Canary Wine ſix ounces, Roſe-water four ounces, make of theſe a Syrup, and boyl it well, to which add of *Aqua Imperialis*, two Pints, Ambergreeſe, Musk, of each eighteen grains, Saffron fifteen grains; Yellow Sanders infuſed in *Aqua Imperialis*, two drachms; [Addition] *Aqua Precioſa*, hereafter expreſſed, half an ounce

ounce, the Tincture of Coral, Bezoar, and the aucrified Sulphur of Antimony, *ana.* two drachms, refine and unite, *S. A.*

℞-worth. *'Tis very good against the Plague, and all Pestilential Diseases, and an excellent Counterpoison; it strengthens the* Spirits, *and is prevalent against fainting and swooning fits; it is good against most cold Diseases of the Head, Brain and Stomach, and principally for Men, but not so good for Women, unless the Musk and Ambergreese be left out. The Dose is a spoonful or two, first in the Morning, and last at Night going to Bed.*

Aqua Anticolica Nostra, *or, Our Water against the Colick.*

Composition the greater.

℞-worth. Take of Daucus, or wild Carrots, twelve ounces, Aniseeds, eight ounces, Cumminseeds, three ounces, two drachms; Cinnamon four ounces and a half; Mace, Cloves, Nutmegs, *ana.* seven drachms, Galingal one ounce and half; Calamus Aromaticus dried, two ounces and a half, the dried Rind of Oranges and Limons, *ana.* six ounces, Galls and Grains, *ana.* one ounce, two drachms; infuse these by way of Fermentation, for twelve days in the fragrant Wine of Camomile Flowers five Gallons; Elder-wine a gallon and half; then pour on five Gallons of Proof Spirit, and draw into high

high Proof, or fine goods; dulcifie with white Sugar four pound: [Addition] Apricocks, Centaury, Agrimony, Adonis, of each half a pound; Palma Chriſti, Hart-wort, Lavender of each ſix ounces; Yarrow and Zedoary, of each four ounces, white Sugar four pound, *Tinctura Anadyna*, or *Laudanum Liquidum*, four ounces, refine *S. A.*

Compoſition the leſſer.

Take of Daucus, or wild Carrots, four ounces, Aniſeeds, two ounces, five drachms, one ſcruple; Cumminſeeds one ounce, two ſcruples; Cinnamon one ounce and a half; Mace, Cloves, Nutmegs, *ana.* two drachms, one ſcruple; Gallingal half an ounce; Calamus Aromaticus dried, ſeven drachms the dried Rind of Oranges and Limons, *ana.* two ounces, Galls and Grains, *ana.* three drachms, one ſcruple; infuſe theſe by way of fermentation for twelve days, in fragrant Wine of Camomile Flowers, one gallon and a half; Elder-Wine half a gallon; then pour on a gallon and half of Proof Spirit; and draw into high Proof or fine goods, dulcifie with white Sugar, one pound, four ounces, [Addition] Apricocks, Centaury, Agrimony, Adonis, of each two ounces, five drachms, Palma Chriſti, Heart-wort, Lavender, of each two ounces, Yarrow and Zedoary, of each one ounce, two drachms, grains fifteen; white Sugar one pound, ſix ounces, *Tinctura Anodyna*, or *Laudanum Li-*

quidum, one ounce, two drachms, two ſcruples, refine, *S. A.*

Its Virtues. *It is not only good againſt the Cholick, but alſo oppreſſion of Wind in the Stomach and Bowels, how offenſive ſoever it be, and the more eſpecially if you dilate it in a little cold diſtilled Water of Yarrow, and ſweeten it with the Syrup of Poppies, and drink it as a Cordial, in which Caſe you may take half a Pint at two Draughts, with an Hours intermiſſion; 'tis moſt excellent alſo for the Gripes in ſucking Children, being taken to the quantity of a Spoonful or Spoonful and half in Breaſt Milk.*

Aqua noſtra in Vermes, *or, Our Worm-Water.*

Compoſition the greater.

Worth. Take of Hellebore, Savin, Broom Flowers and Tops, *ana* a Peck, pour thereon the Water of Tanſie, Rue and Peach Flowers, *ana* two Gallons, adding thereunto Sugar five Pound, and with the common Ferment let them ferment five or ſix days, then take of Wormſeed bruiſed one Pound, Wormwood Tops and Seeds ſix Handfuls, Peach Flowers three Handfuls, the fine Shavings of Hartſhorn a Pound, ſtrong proof Spirit ten Gallons, diſtil into fine Goods, and dulcifie with White Sugar eight Pound. [**Addition**] Agrimony, Cedar, Elecampane, Garlick, Muſtard, Nettles, Hartſtongue Leaves, *ana* an Handful,

Aloes

Aloes bruiſed ſix Ounces, Chryſtals of Tartar half a Pound, fine Sugar ſix Pound.

Compoſition the leſſer.

Take of Hellebore, Savin, Broom Tops and Flowers, *ana* a quarter of a Peck, pour thereon of the Water of Tanſie, Rue and Peach Flowers, *ana* four Pints, adding thereunto Sugar one Pound four Ounces, and ferment with the common Ferment five or ſix days, then take of Wormſeed bruiſed four Ounces, Wormwood Tops and Seeds two Handfuls, Peach Flowers a large Pugil, the fine ſhavings of Hartſhorn four Ounces, ſtrong proof Spirit two Gallons and a half, diſtil into fine Goods, and dulcifie with White Sugar two Pound. [**Addition**] Agrimony, Cedar, Elecampane, Garlick, Muſtard, Nettles, Hartſtongue Leaves, *ana* half a Pugil, or a ſmall Pugil, Aloes bruiſed one Ounce and a half, Chryſtals of Tartar four Ounces, fine Sugar one Pound and a half.

Its Virtues. *'Tis prevalent againſt all kind of Worms both in Young and Old, for being dilated into a Cordial with the Syrup of the three firſt Herbs it becomes a Medicine not to be ſurpaſſed by any thing ſhort of a Specifick. The Doſe is from half an Ounce to an Ounce, according to the Age, Nature and Condition of the diſeaſed: you muſt obſerve to take it ſeven Mornings together faſting.*

Aqua noſtra Convulſiva, *or, Our Water againſt the Convulſion.*

Compoſition the greater.

Y-worth. Take of Black Cherries bruiſed with their Kernels two Gallons, of the Flowers of Lavender nine Handfuls, White Muſtard Seeds bruiſed three Ounces, mix them together and put ſome Ferment to them, and let them ferment for five or ſix days, then add two Gallons of our ſulphurated Spirit of Wine, or rather *Aqua Vitæ Glauberis*, and diſtil into fine Spirits according to Art.

Then take of *Ros Vitrioli*, (which is the Water that diſtils from Vitriol in the Calcination thereof) ſix Quarts, Miſſeltoe of the Oak and Peony, *ana* two Ounces two Drams, of Rue three Handfuls, Juniper Berries three Ounces, Bay-berries an Ounce and a half, Camphir an Ounce, Rhubarb ſliced two Ounces and a half, Cats Blood two Pound, Spirit of Turpentine three Ounces, digeſt ten days, and then diſtil in *Balneo Mariæ*; you may mix this with the former in equal parts. [**Addition**] Bawm, Deanwort, Capers, Coffee, Hearts-eaſe, Maſtich, Brightwort, St. John's Wort, Spikenard, Roſemary and Valerian, *ana* ſix Handfuls, fine Sugar eight Pound.

Compoſition the leſſer.

Take of Black Cherries bruiſed with their Kernels four Pints, of the Flowers of Lavender

der two Handfuls and a half, White Muſtard-ſeed bruiſed ſix Drams, mix them together, and put ſome Ferment to them, and let them ferment for five or ſix days, then add of our ſulphurated Spirit of Wine, or rather *Aqua Vitæ Glauberis*, four Pints, and diſtil into fine Spirits, *S. A.*

Then take of *Ros Vitrioli* three Pints, Miſſeltoe of the Oak, Peony, *ana* four Drams one Scruple, Grains ten, Rue one Handful and a half, Juniper-berries half an Ounce two Drams, Bay-berries three Drams, Camphir two Drams, Rhubarb ſliced five Drams, Cats Blood half a Pound, Spirit of Turpentine ſix Drams, digeſt ten days, and then diſtil in *Balneo Mariæ*; you may mix this with the former in equal parts. [**Addition**] Bawm, Deanwort, Capers, Coffee, Hearts-eaſe, Maſtich, Brightwort, St. *John*'s Wort, Spikenard, Roſemary, Valerian, *ana* one Handful and a half, fine Sugar two Pound.

Its Virtues. *'Tis excellent for the weakneſs of the Head, not only good againſt Convulſions, but alſo for Vertigo's, and moſt Diſeaſes of the ſuperior Region; it ſtrengthens the Sinews, and expels Wind out of the Head and Stomach, giving powerful relief in Hypochondriack and Hyſterick Paſſions; 'tis a prevalent help for Children that have Convulſive Fits, and eſpecially if given in a few drops of our* **Eſſentia Crani-humani,** *ſpoken of in our* **Chymic. Rational.** *The Doſe is from a Dram to two, and from thence to an Ounce, or an Ounce and half, according to the Age and Strength of the Patient.*

Thus (Reader) I have given the *Baſis* and Foundation of ſuch Waters as hitherto have not been ſo plainly publiſhed, that ſo they may be of ſome Advantage to ſuch as languiſh under the Burthen of Diſeaſes for want of their precious Virtue, for whoſe Benefit we ſhall yet proceed as follows, firſt of

Aqua pretioſa, *or*, *Precious Water.*

Compoſition the greater.

Diſtiller. Take of ſtrong proof Spirit ſixteen Gallons, of the Roots of *Enula Campana*, Avens, Angelica, Cyprus, *Calamus Aromaticus*, Saſſafras, *ana* eight Ounces, Zedoary, Galingal, *ana* ſix Ounces three Drams, Caſſia Lignea, Lignum Rhodium, Yellow Sanders, *ana* four Ounces ſix drams and a half, the dry Peels of Citrons and Oranges, *ana* nine ounces four drams, Cinnamon white, Nutmegs, Mace, Ginger, *ana* eight ounces, the choiceſt Cinnamon two Pound, Cloves, Cardamoms, Cubebs, *ana* three Ounces ſix Drams, ſweet Chervil Seeds, Baſil Seeds, *ana* five Ounces three Drams, Coriander Seeds, ſweet Fœnil-ſeeds, *ana* one Pound, Aniſeeds two Pound, bruiſe them and diſtil into proof Spirits, and then dulcifie with white Sugar twenty four Pound, *S. A.* and let it ſtand till it be fine, then draw it off, and add Musk one Dram two Scruples, Ambergreeſe ſix Drams two Scruples, then let it clear, and draw it off for uſe.

Com-

Compoſition the leſſer.

Take of ſtrong proof Spirit three Gallons, Roots of *Enula Campana*, Avens, Angelica, Cypreſs, *Calamus Aromaticus*, Saſſafras, of each one Ounce and a half, Zedoary, Galingal, *ana* one Ounce, one Dram, Caſſia Lignea, Lignum Rhodium, yellow Sanders, *ana* ſix Drams and a half, the dry peels of Citron and Orange, *ana* one ounce ſix drams grains fifteen, Cinnamon white, Nutmegs, Mace, Ginger, *ana* one ounce and a half, Cinnamon beſt ſix ounces, Cloves, Cardamoms, Cubebs, *ana* ſix drams, ſweet Chervil Seeds, Baſil Seeds, *ana* one ounce one dram, Coriander Seeds, ſweet Fœnil Seeds, *ana* three ounces, Aniſeeds ſix drams, bruiſe them and diſtil into ſtrong proof Spirit, and then dulcifie with fine white Sugar four Pound and a half, *S. A.* let it ſtand till it be fine, then draw it off, and add Musk grains eighteen, Ambergreeſe one dram grains twelve, then let it clear and draw it for uſe.

The Syrup for dulcifying the Water is thus to be made.

Take Apricocks, Quinces, Cherries, *Engliſh* Currans, of each what ſufficeth, all full ripe, and of equal weight, when they are thus prepared as followeth.

Prepare the Quinces and Apricocks, take out the Stones and Kernels and ſlice them ve-

ry thin; ſtone the Cherries, and bruiſe them and the Currants; then lay them in a flat baſon or pan thus: A lane of Fruit of a fingers thickneſs, and then a lane of white powder Sugar of like thickneſs, and ſo proceed in order, lane upon lane, till all be laid into the baſon; then pour on good *Aqua Vitæ*, gently, till all be covered therewith, and ſo let it ſtand two hours, then bruiſe, or poſh them all together, and preſs out the Juice as dry as poſſibly you can through a thick linnen bag; then take the Juice, and let it ſtand till it be ſettled clear, which Juice, by a gentle Exhalation in a hot bath, boyl up to a Syrup height, according to Art, and keep it for uſe; To every eight pound of the Spirit, put a pound of this Syrup, and when it is clear draw it off for uſe.

Worth. *'Tis a rare and excellent Water for ſuch as are inclined to Melancholy; for it ſtrengthens the Heart, revives the Spirits, preſerving and comforting the Sences, and will demonſtrate its vertue, in the time of Contagious Diſeaſes, as Plagues and malignant Feavers.* The *Doſe* is from two *Drachms* to an *Ounce.*

Aqua Carminativa, or Wind-water.

Compoſition the Greater.

Diſtiller. Take of ſtrong proof Spirit 16 Gallons, Enula Campana roots dry, Aniſeeds, of each one pound nine ounces and five drams, Cyprus roots, bark of the roots of Bay-

Bay-tree, or as much leaves, Saſſafras with the bark, Cinnamon white, of each nine ounces, four drams, two ſcruples, and five grains, Calamus-aromaticus, Orange pills dry, of each ſix ounces and three drams, Clary, red Mint, Calamint, Elder-flowers, Camomile-flowers, of each eight ounces, ſweet Fennel-ſeeds, Carraway-ſeeds, Angelica-ſeeds, of each ſix ounces and three drams, Coriander-ſeeds, Cardamums, Cubebs, Grains of Paradiſe, Cloves, and Ginger, of each four ounces, Pepper long and white of each two ounces, bruiſe them all groſely, and diſtil into fine Goods *S. A.* and then dulcifie with white Sugar ſixteen pound, and draw it off for uſe when it is perfectly clear.

Compoſition the Leſſer.

Take of ſtrong Proof Spirit three gallons, Ennula-campana-roots dry, Aniſeeds, of each four ounces and ſeven drams, Cyprus-roots, bark of the roots of Bay-tree, or as much leaves, Saſſafras with the bark, Cinamon white, of each one ounce, ſix drams, and fifteen grains, Calamus-aromaticus, Orange-pills dry, one ounce and a dram, Clary, red Mints, Calamint, Elder-flowers, Camomile-flowers, of each an ounce and an half, Sweet-Fennel-ſeeds, Caraway-ſeeds, Algelica-ſeeds, of each one ounce and a dram, Coriander-ſeeds, Cardamums, Cubebs, Grains of Paradiſe, Cloves, and Ginger, of each

ſix

ſix drams, Pepper long and white, of each three ounces, bruiſe them all groſely, and diſtil into fine goods *S. A.* then dulcifie with white Sugar three pound, and draw it for uſe when it is perfectly clear.

Aqua Sudorifica, *or* Water to procure Sweat.

Compoſition the greater.

Diſtiller. Take of ſtrong Proof Spirit 16 gallons, Butter-bur-roots dry, three pound, three ounces, one dram and an half, Valerian (common) roots, Aniſeeds, of each one pound and an half, one ounce, and five drams, Vincetoxicum-roots, Saſſafras-roots with the bark, of each twelve ounces, ſix drams and an half, Angelica herb dry, Carduus Benedictus, Great-Valerian herb and roots, all dry, Scordium, of each, one pound, three ounces, one dram and an half, Cowſlip-flowers, Marigold-flowers, of each, one pound, Juniper-berries, two pound, bruiſe them all, and diſtill into fine goods *S. A.* and then dulcifie with white Sugar ſixteen pound.

Compoſition the leſſer.

Take of Strong Proof Spirit three gallons, Butter-bur-roots dry, nine ounces, four drams and an half, Valerian (common) roots, Aniſeeds, of each four ounces ſeven drams, Vin-

Vincetoxicum-roots, Sassafras-roots with the bark, of each, two ounces, four drams, and an half, Angelica herb dry, Carduus Benedictus, Great-Valerian herb and roots all dry, Scordium, of each, three ounces, four drams and an half, Cowslip-flowers, and Marigold-flowers, of each three ounces, Juniper-berries, six ounces, bruise them all, and distil into fine goods, *S. A.* and then dulcifie with White Sugar three pound.

Vertue. *This Water is very excellent in provoking Sweat, the Patient drinking an Ounce thereof, and then to be covered close in bed; by which means many Diseasy Idea's will be dissipated and carried off, and the Spirits and Body strengthened.*

Aqua contra Crapulam, or Surfeit Water.

Composition the greater.

Distiller. Take of strong Proof Spirit sixteen gallons, Juniper-berries, three pound, three ounces, one dram and an half, Enula Campana roots dry, one pound, nine ounces, and five drams, Calamus aromaticus, Galingale, of each six ounces, and three drams, Wormwood, Spearmint, and Red-Mint all dry, of each four ounces, Carraway-seeds, Angelica-seeds of each three ounces, one dram, and an half, Sassafras-roots with the bark, and White Cinamon, of each four ounces, six drams and an half, Nutmegs, Mace, Cloves, and Ginger, of each, one ounce

ounce and an half, two ſcruples, and five grains; Red-Poppy-flowers, ſix pound, ſix ounces and an half, Aniſeeds four pound, bruiſe them all, and diſtill into fine goods *S. A.* and then dulcifie with white Sugar ſixteen pound.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, Juniper-berries nine ounces, four drams and an half, Ennula Campana roots dry four ounces and ſix drams, Calamus-aromaticus, and Galingale, of each an ounce and a dram, Wormwood, Spearmint, and Red-Mint all dry, of each ſix drams, Carraway-ſeeds and Angelica-ſeeds, of each four ounces and a half, Saſſafras-roots with the bark, white Cinamon, of each ſeven drams and an half, Nutmegs, Mace, Ginger, and Cloves of each two drams and fifteen grains, Red-Poppy-flowers one pound three ounces and an half, Aniſeeds, twelve ounces, bruiſe them all, and diſtil into fine goods, *S. A.* and dulcifie with white Sugar three pound.

Vſe and Worth. *This Water is not only good for Surfeits, but alſo for Feavers, Agues, and Obſtructions, and all others, wherein a ſharp and Acid ferment too much affects the Blood. The Doſe is from half an ounce to an ounce. If in this Doſe you mix two or three drams of our* **Spiritus Mundus**, *and drink it two or three times a day, it will cure moſt Pluriſies without Vena-ſection.*

Aqua

Aqua contra Scorbutum, or Scorbutical Water.

Compoſition the Greater.

Diſtiller. Take of ſtrong Proof Spirit, ſixteen gallons, Horſe-radiſh-roots dry three pound three ounces one dram and an half, Enula-Campana-roots dry, Aniſeeds, of each one pound nine ounces and five drams, Water-creſſes, Winter-creſſes and Garden-creſſes, Taragon, Balſamint, Scurvy-graſs (garden) Wormwood, Brook-lime, Trefoile (water) Sweet-Chervile, of each nine ounces and an half two ſcruples and five grains Arſmart twelve ounces ſix drams and an half, Muſtard, Bank-creſs, Rocket, Radiſh, of the ſeeds of each, four ounces ſix drams and an half, Citron-pils, Orange-pils dry, Cinamon white, and Mace, of each ſix ounces three drams and fifteen grains, bruiſe them all, and then diſtil into fine goods *S. A.* and dulcifie with white Sugar ſixteen pound or what ſufficeth. For uſe take ſeven parts of this Spirit, and one part of the Juice of Limmons (or more) mingle them together, and dulcifie with white Sugar what ſufficeth.

Compoſition the leſſer.

Take of ſtrong Proof Spirits three gallons Horſe-reddiſh-roots dry nine ounces four drams

drams and an half, Enula-Campana-roots dry, and Aniſeeds of each four ounces and ſix drams, Water-creſſes, Winter-creſſes, Garden-creſſes, Taragon, Balſamint, Scurvy-graſs (garden) Wormwood, Brook-lime, Trepoile (water) and Sweet-Chervile of each one ounce ſix drams and five grains, Arſmart two ounces three drams and an half, Muſtard, Bank-creſs, Rocket, Radiſh, of the ſeeds of each ſeven ounces and an half, Citron-pils, Orange-pils dry, Cinamon white, and Mace, of each one ounce one dram two ſcruples and five grains, bruiſe them all and then diſtil into fine goods *S. A.* and dulcifie with white Sugar three pound: For uſe take ſeven parts of this Spirit, and one part of Juice of Limmons (or more) mingle them together and dulcifie with white Sugar, what ſufficeth.

Worth. *This Water is excellent for purifying the Blood and for carrying off the Scorbutick Acidity, by way of mortification; for it ſweetens the ſame all one, as Spirit of Wine doth the Spirit of Salt; The Doſe for ſuch is from two to ſix drams, twice or thrice a day.*

Aqua contra Peſtilentiam, or Plague-Water.

Compoſition the Greater.

Diſtiller. Take of ſtrong Proof Spirit ſixteen gallons, Butter-bur-roots dry one pound nine ounces and five drams, garden and

and common Valerian-roots both dry, Angelica-roots, Imperatoria, Gentian, Enula-Campana, Snake-graſs-roots of each nine ounces and an half two ſcruples and five grains, Contrayerva, Zedoary, and Galingale, of each ſix ounces three drams and fifteen grains, Rue-leaves dry, white Horehound, Scordium, Carduus-Benedictus of each eight ounces, Elder-flowers, Lavender, and Mace of each four ounces, ſix drams and an half, Citron-pils dry, Juniper-berries of each twelve ounces ſix drams and an half, Green Walnuts with the husks one pound nine ounces and five drams, Venice Treacle, and Mithridate, of each three ounces one dram and an half, Aniſeeds (beſt) two pound ſix ounces three drams and an half, Camphire an ounce and an half two ſcruples and five grains; Diſtil into fine goods *S. A.* and dulcifie with white Sugar ſixteen pound.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, Butter-bur-roots dry four ounces and ſeven drams, Garden and Common Valerian-roots, both dry, Angelica-roots, Imperatoria, Gentian, Enula-Campana, Snake-graſs roots, of each one ounce and an half two drams and five grains, Contrayerva, Zedoary, and Galingale, of each one ounce one dram two ſcruples and five grains, Rue-leaves dry, White-Horehound, Scordium, Carduus Benedictus, of each one ounce and an half, Elder-

der-flowers, Lavender and Mace, of each ſeven drams and an half, Citron-pils dry, Juniper-berries of each two ounces three drams and an half, Green Walnuts with the husks, four ounces aud ſeven drams, Venice Treacle, and Mithridate, of each four drams and an half, Aniſeeds beſt ſeven ounces two drams and an half, Camphire two drams and fifteen grains; diſtil into fine Spirit *S. A.* and dulcifie with white Sugar three pound.

For Uſe, let the party infected take of this Water one Ounce mingled with warm Poſſet-drink (or any other Water proper in that caſe) and be kept warm, and ſweat well thereon.

Aqua noſtra contra Peſtilentiam, or our Plague-Water.

Worth. Take of Spaniſh Angelica Roots half a pound, Engliſh Angelica-leaves, Rue, and Sage, of each three handfuls, Long-Pepper, Nutmegs, and Ginger of each one ounce and an half, *Venice* Treacle and Mithridate of each four ounces, *Malaga* Wine two quarts, *Aqua Vitæ Glauberis* one gallon, digeſt twenty days, and then diſtil into fine Spirit *S. A.* [Addition] Contrayerva, *Virginia* Snake root, and Zedoary of each three ounces, the Powers of Vipers four ounces, Camphire one ounce, Syrup of Wine Vinegar one pound, with which refine down after diſtilled.

This

This Water is an incomparable preſervative in, and againſt, the Plague, Small-Pox, Meaſles, and all Peſtilential and Contagious Diſeaſes; Two Spoonfuls being taken three or four times a day as a Cordial: 'Tis good alſo for all cold Stomacks, want of Digeſtion and the like.

Aqua Florum, or Water of Flowers.

Compoſition the greater.

Diſtiller. Take of ſtrong Proof Spirit ſixteen gallons, and put it into a wide-mouth'd-pot (or other Veſſel) ſtop'd very cloſe; take theſe ſeveral Flowers following, in their Seaſons, and being clean pickt, put them to the Spirit in the Pot, *viz.* Cowſlips, Woodbine, Stock-Gilli-flower of all the three ſorts, Damask-Roſes, Musk-Roſes, Sweet-Briar-flowers, Lillium Convallium, Jeſemin, Citron-flowers, Orange-flowers or their pils dry, Tillia-flowers, Garden-Limmon and wild Thyme-flowers, Lavender, Marigold, Chamomile, Mellilot, and Elder-flowers, of each twelve ounces ſix drams and an half; being furniſhed with all your Flowers, as above, when you would diſtil them, add thereunto Aniſeeds three pound three ounces one dram and an half, Coriander-ſeeds one pound nine ounces and five drams, bruiſe the ſeeds, 'twere alſo beſt to bruiſe all the Flowers, as you put them up into the Spirit, for the more orderly working; Diſtil into

fine Spirit *S. A.* then add to the diſtill'd Water Roſes, Gilliflowers and Elder Flowers, of each one pound nine ounces and five drams; after twelve days Infuſion it may be drawn off, then dulcifie it with white Sugar ſixteen pound, and being fine it may be drawn for uſe.

Compoſition the leſſer.

Take of ſtrong proof Spirit three gallons, put it into a wide mouth'd Pot (or other Veſſel) ſtopt very cloſe, take theſe ſeveral Flowers following in their ſeaſons, and being clean pickt put them to the Spirit in the Pot, *viz.* Cowſlips, Woodbine, Stock-gilliflower of the three ſorts, Damask-Roſes, Musk-Roſes, Sweet-brier Flowers, Clovegilliflowers, Lilium Convallium, Jeſemin, Citron and Orange Flowers, or their pills dry, Tillia-flowers, Garden-Limmon and Wild Thyme-flowers, Lavender, Marigold, Chamomile, Mellilot, Elder Flowers, of each two ounces three drams and an half; being furniſhed with all your Flowers as above, when you would diſtil them add thereunto Aniſeeds nine ounces four drams and an half, Coriander Seeds four ounces and ſeven drams, bruiſe the Seeds, and 'twere alſo beſt to bruiſe all the Flowers as you put them up into the Spirit, for their more orderly working; diſtil into fine Spirit *S. A.* then add to the diſtilled Water Roſes, Gilliflowers, Elder Flowers, of each four ounces and ſeven drams; after twelve days Infuſion

it

it may be drawn off, then dulcifie it with white Sugar three pound, and being fine it may be drawn for use.

Ptworth. *This is a great Cordial for strengthening and refreshing the Spirits, and therefore proper for those who are troubled with Hypochondriack Melancholy. The Dose is from one Dram to five, according to the Age, Strength and Condition of the Patient.*

Aqua Frugum, *or Water of Fruits.*

Composition the greater.

Distiller. Take of strong proof Spirit sixteen gallons, Juniper-berries six pound six ounces three drams and fifteen grains, Quince and Pippin parings both dry of each three pound three ounces one dram and an half, Limmon-pills, Orange-pills dry, of each one pound nine ounces and five drams, Nutmegs six ounces three drams and fifteen grains, Aniseeds three pound three ounces one dram and an half, Cloves three ounces one dram and an half, distil into fine Spirit *S. A.* to the Spirit add Strawberries, Rasberries bruised, of each eight pound, stir them well together, and after ten days, it being clear, may be drawn off, then dulcifie with Syrup made as is taught in *Aven*'s Water, and so let it stand till clear, and then draw it off for use.

Compoſition the leſſer.

Take of ſtrong Proof Spirit three gallons, Juniper-berries one pound three ounces one dram two ſcruples and five grains, Quince and Pippin parings both dry of each nine ounces four drams and a half, Limmon-pills, Orange-pills dry, of each four ounces and ſeven drams, Nutmegs one ounce one dram two ſcruples and five grains, Aniſeeds nine ounces four drams and an half, diſtil into fine Spirit *S. A.* to the Spirit add Strawberries, Rasberries bruiſed, of each one pound and an half, ſtir them well together, and after ten days, it being clear, may be drawn off, then dulcifie with Syrup made as is taught in *Aven's* Water, and ſo let it ſtand till it be clear, and then draw it off for uſe.

Vertues. *This is a great Carminative, expelling Wind, good in Surfeits and Fevers, it abates Thirſt. The Doſe is from one Dram to five in ſome proper Vehicle, or dilated to a Julep.*

We having thus run through the Preſcriptions of ſuch which are varied into a greater and leſſer Compoſition, we ſhall add ſome Obſervations, and then proceed to lay down ſome particular Waters that are purely for the uſe of ſuch as would ſupply the Defect of an Apothecary when not near, *&c.*

You are firſt to obſerve, that in the diſtilling of theſe Waters you muſt not make uſe of the Wooll in the Head, for that will be apt to ſuck and drink in too much of the oleous part,

part, and ſo conſiderably deſtroy the Virtues of the Waters and altho' there will often come over a white thick ſhadowary Oil towards the latter end, by which the pure fine Spirits are troubled and made thick, yet we ſay that this may be thus prevented: Take a fine *Holland* Cloth and rub one ſide of it very well with Black Lead, and bind the ſide ſo rubb'd inwardly towards the end of the Worm, and this will keep the thickneſs back, as Experience demonſtrates.

But as to rich and coſtly Waters, you need not draw ſo long, and yet no Loſs, for what remains being fermented will give a very good Spirit for other beginnings; and altho' in every Receipt the way to colour, perfume and dulcifie the ſame is ſhewed, yet the *Diſtiller* as ſeldom regards it as he doth the quantity of Spirits to the *Pondus* of Herbs and Spices, for they are led by that Rule which will return moſt Profit into their Pockets; their general way is thus, they make a Syrup with ordinary Sugar, and too too often Treacle, having firſt decocted Braſil, Sanders, or the like, to colour the ſame, and then ſtrain the whole thro' a Canopy, and ſo add it to the Water to allay and dulcifie; one of their Preſcriptions is thus,

For Red Water.

Take of Spring-water one Gallon, or rather of the purified Liquor for Allays, of red Sanders one pound, Braſil half a pound, de-

coct theſe in the Water cloſely ſtopt on the Embers ſo long until you obtain all the Tincture from the Wood, then the Wood is ſtrained out, to which quantity of Water you add ſix or eight pound of Treacle, or courſe Sugar, and let it gently ſimper, then clarifie with the Whites of ten or twelve Eggs, and ſtrain it through a fuſtian Canopy; this you add to twenty or thirty Gallons of common *Aqua Vitæ*, more or leſs, according as it is in ſtrength, and you would have it in ſweetneſs; then to fine it 'tis uſual to take Flour and the Whites of two or three Eggs, and with a ſpoonful or two of Yeaſt you beat them well together, adding thereunto a ſcruple of Musk, and ten grains of Ambergreeſe, and put them in a ſmall Bag, the which you let hang by the Bunghole into your Liquor, and in fourteen days it will be fit for Sale. Now theſe following Simples are generally made uſe of for colouring your Liquors withal, *viz. Reds*, with *Roſe Leaves*, *Poppy Leaves*, *Clovegilliflowers*, *Turnſole*, *Root Alkanet*, *Cochenele*, *Juices*, *Cherries*, *Rasberries*, *Mulberries and Backberries*. For Yellows, *Saffron*, *Turmerick and Yellow Sanders*. But ſeeing we muſt colour this way, we think it convenient to add our Opinion concerning the ſame, which is; if you uſe Woods, whether Braſil, Sanders, *&c.* that you decoct them in the cold diſtill'd Water of the Herb, appropriated to the Water, or elſe in cold diſtill'd Roſe-water, twenty four Hours on gentle Embers, and then ſtrain forth, and add of fine clean Sugar, boil up

and

and clarifie with a ſufficient quantity of Whites of Eggs, and ſo let it paſs through the Canopy or Fuſtian Sleeve, and then add it to the Waters you intend to dulcifie; and as for the Perfumes you add in, it is beſt that they be ground very well in a Mortar with ſome of the Spirits, and then added, or elſe let them be diſſolved in it (cloſe luted) in a gentle heat, and then added to the quantity, otherwiſe your Waters will want that ſmell to perfume them which only radical Diſſolution obtains. Now for tender Leaves, as Poppies, Roſes, *&c.* you had beſt alſo to take out their Tinctures by ſome of the Spirit in a Veſſel (cloſe luted) in *Balneo*, which you muſt repeat ſo often till they remain pale, the which you muſt add to your quantity with your Sweets, and that you fine it with; let your Fruits and Berries be ſeparated from their Stones, and ſtrained ſo as that they may not be broken therein, for then it will make the pleaſant Juice bitter; to theſe ſo prepared you may add your Sugar, and proceed as hath been directed *S. A.* by ſuch Variations as Experience muſt prompt you in; thus have we laid down what is ſufficient for any reaſonable and induſtrious Perſon to build his Practice on, ſo that what remains is only to give you the Preſcriptions of thoſe rich and coſtly Waters promiſed.

Aqua mirabilis.

Take Cloves, Cubebs, Galingal Mace, Nutmegs, Cardamums, and Ginger, of each

two Drams, the Juice of Salendine one Pint, Spirit of Wine two Pints, White Wine ſix Pints, infuſe all theſe twenty four Hours, and then diſtill off four Pints by an Alembick.

Worth. *This is of admirable force and virtue to preſerve the Body from the Apoplexy, and all Diſeaſes of the Nerves, it is very good againſt the Palſie, Convulſion and Cramp, as alſo for cold Stomachs. The Doſe is from two Drams to half an Ounce.*

Aqua mirabilis noſtra.

Worth. Take Cloves, Galingal, Cubebs, Mace, Cardamums, Nutmegs and Ginger, of each three Drams, Bawm, Sage, Betony, Bugloſs and Cowſlip Flowers, all gathered in their prime, of each one Handful, the Juice of Salendine one Pint and an half, *Aqua Vitæ Glauberis* three Pints, the Wine of black Currans two Gallons, digeſt twenty four Hours, and diſtil off one Gallon in *Balneo Mariæ.*

This hath all the Virtues of the former in Superiority, more Cordial, thence wonderfully ſtrengthening the Heart, Stomach, and principal Veſſels, and therefore by us often called **Aqua Coronans.** *The Doſe is the ſame with the former.*

Dr. Stephens's *Water.*

Take of Gaſcoign Wine two Gallons, Ginger, Galingal, Cinnamon, Nutmegs, Grains, Aniſeeds, Fennel-ſeeds, and Caraway-ſeeds, of

of each two Drams, Sage, red Mints, red Roſes, Thyme, Pellitory, Roſemary, Wild Thyme, Camomile, and Lavender, of each two Handfuls, beat the Spices ſmall and bruiſe the Herbs, letting them macerate twelve Hours, ſtirring them now and then, diſtil by an Alembick or Copper Still with its Refrigeratory, keep the firſt Quart by it ſelf, and the ſecond by it ſelf. *N. B.* that the firſt Quart will be the hotter, but the ſecond the ſtronger of the Ingredients.

Vertues. *It is very excellent in ſtrengthening the Heart, fortifying the Spirits, relieving languiſhing Nature. The Doſe is from one Dram to two.*

Aqua Imperialis.

Take of the Rind of Citrons and Oranges dried, Nutmegs, Cloves, and Cinnamon, of each four Ounces, the Roots of Flower-de-luce, Cyprus, Calamus Aromaticus, Zedoary, Galingal, and Ginger, of each one Pound, of the tops of Lavender and Roſemary, of each four Handfuls, the Leaves of the Bay Tree, Marjoram, Bawm, Mints, Sage, Thyme, the Flowers of White and Damask Roſes, of each one Handful, Roſe-Water eight Pints, the beſt White Wine two Gallons, bruiſe what muſt be bruiſed, then infuſe them all twenty four Hours, after which diſtil.

Vertues. *This Water ſtrengthens and corroborates the Heart, and is therefore Good for ſuch as are ſubject unto faintings, ſwoonings, and Palpitations*

pitations of the Heart, and is a preſervative againſt Apoplexies, the Doſe is from one dram to three.

Aqua Cæleſtis.

Take of Cinamon, Cloves, Nutmegs, Ginger, Zedoary, Galingale, Long Pepper, Citron pill, Spicknark, Lignum Aloes, Cubebs, Cardamums, Calamus Aromaticus, Mace, Ground-pine, Germander, Hermodactyls, Tormentil, White Frankincenſe, the pith of Dwarf Elder, Juniper-berries, Bay berries, the Seeds and Flowers of Motherwort, the Seeds of Smallage, Fennel and Aniſe, the Leaves of Sorrel, Sage, Felwort, Roſemary, Marjoram, Mints, Penny-Royal, Stechados, the Flowers of Elder, Red and White Roſes, of the Leaves of Scabious, Rue, the leſſer Moonwort, Egrimony, Centaury, Fumitary, Pimpernal, Sowthiſtle, Eyebright, Maidenhair, Endive, Red Saunders, Aloes, of each four ounces, pure Amber, the beſt Rhubarb, of each four drams, dried Figs, Raiſins of the Sun, Dates ſtoned, ſweet Almonds, Grains of the Pine, of each two ounces, of the beſt *Aqua Vitæ* to the quantity of them all, of the beſt hard Sugar two pound, of white Honey one pound; then add the Root of Gentian, Flowers of Roſemary, Pepperwort, the Root of Bryony, Sowbread, Wormwood, of each an ounce. Now before theſe are diſtill'd, quench Gold being made Red hot oftentimes in the aforeſaid Water; put therein

therein Oriental Pearls, beaten ſmall two pound, and then diſtil it after twenty four hours Infuſion.

℞-worth. *This is a very good Cordial Water, prevailing againſt Malignant and Peſtilential Feavers, and a great reſtorative to ſuch as are in Conſumption, it comforts the Heart, and revives drooping Spirits; 'tis very hot in Operation; you muſt not exceed half a dram for the largeſt Doſe without the Advice of a Phyſitian; in Feavors mix it with cooling Juleps.*

Aqua Noſtra Multifera Virtutum, or our Water of Many Virtues.

℞-worth. Take Bawme, Sage, Bettony, Bugloſſe, Cowſlips, all gather'd in their prime, of each a handful, Motherwort, Bay-Leaves, of each a handful and half, Marygold-flowers two handfuls, flowers of Roſemary, Lavender, Lillies of the Valley, Roſaſolis, of each four handfuls, the Juice of Salendine two pound, Saffron two ounces, Lignum Aloes an ounce and half, Turmerick four ounces, Spirit of Wine ſix Quarts, digeſt all ſix days, and then diſtil in *B. S. A.*

This Water is excellent in the Diſeaſes of the Head, Breaſt and Heart, Liver and principal parts, fortifying the Faculties, and ſtrengthning Nature, as far as can be expected from ſimple Cordial Spirits, without being enriched with ſome Mineral Sulphurs, the which will be ſhown in our Spagyrick Philoſophy Aſſerted, and Spa-

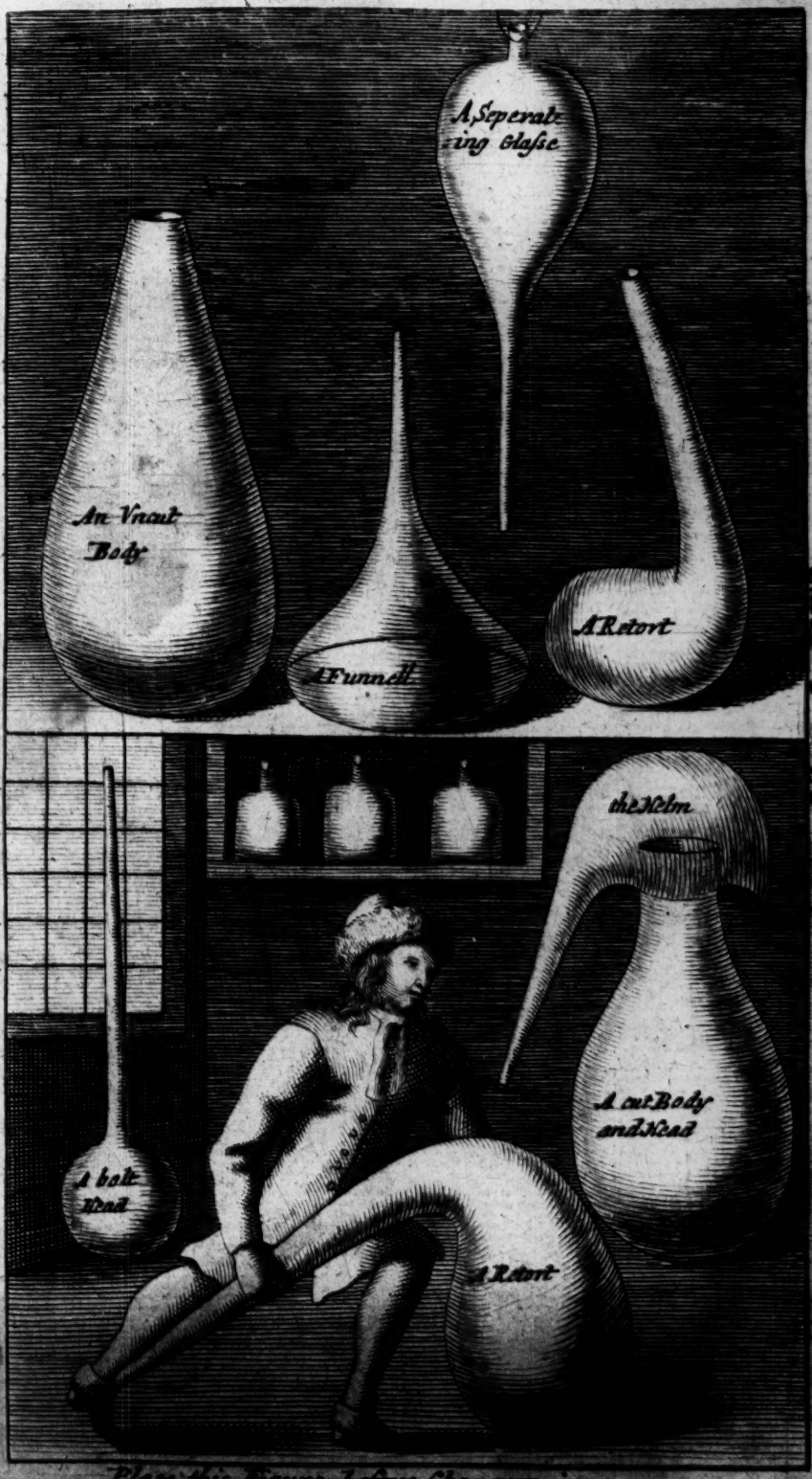
Spagyrick Philoſophy's Tryumph. Now by the way obſerve, that moſt of theſe Waters or Spirits, are too ſtrong to be taken alone, Nature not loving to ride in fiery Chariots, 'tis beſt therefore that they be dilated and reduced into Cordials, the way by which tis performed, will be ſhown in our **Medicina rationalis.**

Crollii Aqua Theriacalis Camphorat. Or *Crollius* his Treacle Water Camphorated.

Take of Andromachus his Treacle ten ounces, the beſt Myrrh five ounces, the beſt Saffron one ounce, Camphire four drams, mix them together, then pour upon them of the beſt Spirit of Wine twenty ounces, and let them ſtand twenty four hours in a warm place, then diſtil them in Balneo with a gradual Fire; Cohobate the Spirit three times.

Y-worth. *This Water is of Excellent Virtue againſt the Peſtilence, and other Feavers; 'tis a very good Counter-Poyſon and good for thoſe that have been bit by any Venemous Creature, or ſuch as have the French Pox; for it drives forth all virulent Humours from the Heart, and is a great Cordial. The Doſe is from half an ounce to an ounce.*

Aqua



Place this Figure before Chap xxx in pag. 139.

PATENT OFFICE
LIBRARY

Aqua Composita contra Scorbutum, or a Scorbutical Water.

Take of the Leaves of both sorts of Scurvey Grass, being made very clean, of each twelve pound; let these be bruised, and the Juice pressed forth; to which add the Juice of Brooklime, Juice of Water Cresses, of each a pound, of the best white Wine sixteen Pints, twelve Lemmons cut, of the fresh Roots of Bryony eight pound, of the fresh Roots of Horse-Radish four pound, of the Bark of Winteran one pound, of Nutmegs eight ounces; let them macerate three days, and then distil *S. A.*

Vertues. *This Water is Excellent for the Scurvy, with all the Symptoms that attend the same, 'twill radically cure those that are not too Rebellious in a Month or six Weeks time, if you take two Spoonfuls thereof in a Morning and Evening.*

I could indeed inlarge my self with various other Prescriptions, but I think it needless, seeing you have here what is sufficient to accomplish any *Distiller*; nay paradventure more than ever you may have occasion to make; so that others of a more Superior and Higher Order will be superfluous; as to such as have a desire to know more, thinking them necessary in their Medicinal practice, let them resort to our *Medicina Rationalis*, where

where they ſhall find them under the head of ſuch Diſeaſes as they are appropriated to: And for thoſe that would be curious and have variety of chargeable Preſcriptions, let them apply themſelves to the *London Diſpenſatory*, and other Authors wherein they are preſcribed: But as to ſuch as deſire the healing Virtues of one ſingle Cordial which hath been found for many years to ſupply the place of many others, ſuch we adviſe to our *Spiritus Prophylacticus Imperialis*, treated of in our *Spagyrick Phyloſophy aſſerted*; for this indeed is various ways to be ordered, and that to ſuch an advantage, as that it anſwers all that can be deſired from any thing of this Nature; and therefore for the good of ſuch as languiſh under deplorable Diſeaſes we thought it requiſite to give its Virtue and Uſe: Firſt of the Spirit, and then of the way of dilating it into a Cordial.

Spiri-

Spiritus Prophylacticus Imperialis, or *the Antipeleptick Powers, Soveraign for all the Diseases of the Head, Womb-Fits, sudden surprisals, and infectious Diseases, being a general Cordial for all Diseases incident to the Body.*

As to its Preparation, 'tis given in our *Spagyrick Philosophy Asserted.*

Its Virtues in Genetal:

This is a great Cordial, truly helping Nature, inwardly or outwardly applyed, and is of admirable benefit to poor fainty drooping Spirits and weak Nature, and a great Reliever and Comforter of Old Aged people, Strengthning and Comforting the Heart and Stomach, prevalent against Wind, Chollick, Gripes, Yellow-Jaundice, Cough and Colds, and such like Distempers: And also Bruises and Contusions, wither'd and benumbed Members and Cramp; 'tis efficatious against Cold, moist Diseases of the Head, Stomach and Heart; as Apoplexies, Falling Sickness, Palsies, Trembling, Head-ach, Megrim, Vertigo, Carus, Lethargy, Sleepiness and Dimness of Sight, cold Rheums, Catarrhs, Rhumatisms, Old Aches of the Back and Loyns, stinking breath; as also good against Convulsions.

Its Use and Dose.

For any Bruise, Squatt, Aches, or weak and decayed parts, you must dip a Cloth therein, and lay it four or five times double on the part, and at last having repeated this three or four times bind it fast thereon: For the Diseases of the Face and Head, you must annoint your Face and Temples, and take the savours up your Nostrils; For Rickets in Children, it must be applyed as well outwardly as inwardly, chasing the grieved part with the clear Spirit before the Fire; Dipping a Scarlet cloath in it, and laying it on the part affected, repeating it as often as occasion requires, and swathing from the Arm-pits to the Groins with a Linnen Swath: For weak and pained Limbs the same Method is to be observed as before.

'Tis also an Excellent preserver for dead Bodies; for if you wash the dead over with it two or three times, and then strike over all the Body with our double **Spiritus Dodntugiasus**, *it preserves the same a considerable while, without being embowell'd; and more especially if you afterward apply to the Mouth, Stomach, Navel, and bottom of the Belly some of our* **Clixir Proprietatis Helmontii** *with a Spunge, by which method the Dead shall be not only preserved, but also kept from giving the least Annoyance or Evil Smell to any that shall come a near it; or the least infection, although they died of an infectious Disease; for if you repeat the use of these three or four times, the*

pox-

poyſonous Venom will be totally mortified. Now of what moment might this be in preſerving people in the Family, for the Chambers are kept ſweet, and the Perſon, if never ſo groſs, from purging, as experience manifeſts. Thus having given you its External uſes, we ſhall now proceed to the Internal ones, *Viz.* as it is dilated into a Cordial.

Cordialis Noſtra Generalis; or our General Cordial.

Take *Spiritus Prophelacticus Imperialis*, well tinged with *Pilula Nepenthe noſtr.* one pound, the fragrant Wine of Camomile Flowers, Yarrow and Daucus two pound, *Mel Vegetabile qu. ſa. e.* to Dulcifie it into a Cordial; to which add of the Radical Tincture of Gold, Bezoar, and the Milk of Crabs Eyes, of each Gutt. 20. ſhake them well together, then let it ſtand and ſettle, and decant the clear, ſo is it prepared.

This Cordial is in many Caſes as profitable unto the Sick, as their Food, eſpecially for weakneſs, Faintneſs, and violent Illneſs, that ſeize on people, for this will (if deſign'd for Life) meaſurably fortifie and ſtrengthen the Vital, Natural and Animal Spirits; it cheriſheth the principal Organs, and makes them better to perform their Office in the preparing of good Juices; for it agrees with the Callidum Innatum, *or Sulphur, as well as with the* Humidum Radicale, *or Mercury; it ſtirs up the digeſtive Faculties,*

and ſo not only prevents from being ſurfeited, but alſo relieves from Surfeits, when Contracted; and therefore may it properly be eſteemed as a rich Treaſure in Families; it comforts both Young and Old; 'tis good in oppreſſions of Wind and Cholick, expelling the ſame from the Stomach and Bowels, and is alſo good for the Strangury and Gravel, &c.

There is not yet known or Practiſed by a more Excellent Medicine, both for ſafeneſs, pleaſantneſs and ſpeed, to expel the painful Gripes in Children, whether with or without a Looſeneſs, which are ſo incident to theſe poor Babes, that thouſands die thereof, as we may ſee by the weekly Bill of Mortality; therefore let ſuch as have Children ſubject to Wind, or as are ſo themſelves, make uſe thereof; and in few Minutes they ſhall find the comfortable Relief thereof; and indeed ſo will ſuch as are ſubject to fainting and painful Diſeaſes: 'Tis very prevalent not only to prevent Fits in Children, but alſo to relieve ſuch as have them; In fine, its almoſt imparallel'd Virtues are ſuch, as that we could fill pages therewith, but however ſhall here omit them, ſeeing we have been more large in the precited Book, which God willing ſhall ere long ſee the Light; ſeeing it may be of ſuch publick Service in the diſtinguiſhing of the Nature of truly prepared Medicines from the common ſlops.

The Doſe of this Cordial is from a pay Spoonful to three or four Ordinary Spoonfuls, according to the Age, Strength and Condition of the Patient; and that as often received as is requiſite, which

must at least be three, and sometimes five or six times a day, when the Patient takes little Food or Rest.

Thus (Courteous Reader) have we with painful Labours passed through the Garden of Distillation, in which the various Flowers are to be gathered, which may be found profitable to you; the which indeed was the end of our undertaking it; that you may see the Nature and difference of Waters, even of the first, second and third Order; and that you may not be deficient in any thing, which may be said to appertain to this Art we shall stretch forth our Hand in our second part, and show you the True and Genuine way of preparing of *Vegetable Powers*, &c.

Pharmacopœa Spagyrica nova:

OR,

An *Helmontian Courſe*, wherein is laid down the true Preparation of the moſt noble and ſecret Medicines of the Ancients.

BEING

A Candid *Deſcription* of the *Triune Key*, *viz.* The Philoſophical *Sal Armoniack*, Volatile Salt of Tartar, and Spirit of our *Sal Panariſtos*, or *Great Hilech.*

TOGETHER

With their Uſe and Office in preparing *Powers*, *Arcanums*, *Magiſteries*, *Eſſences* and *Quinteſſences*, the Doſe and Virtues being annexed.

The Second Part.

By *W. Y-WORTH*, *Medicinæ Profeſſor in Doctrinis Spagyricis & per Ignem Philoſophus.*

LONDON,

Printed for J. Taylor, at the *Ship* in St. *Paul's* Church-Yard. MDCCV.

PATENT OFFICE
LIBRARY



Pharmacopœa Spagyrica nova:

OR,

An Explication of Spagyrick and Specifick Medicines.

CHAP. I.

THIS *Pharmacopœa* is a choice *Archidox* of our own Experience, or an *Helmontian Courſe*, containing the Foundation of Specifick Medicines, prepared in a way ſuccedaneous to the grand *Arcanums*, and only by the Knowledge of the Spagyrical Key and true *Modus* of Working, therefore did I firſt lay this down as a true Introduction to that.

This being founded and built on many Years Experience, through exceeding hard Labour, becauſe with difficulty I was forced to collect them out of the Writings of the ancient Philoſophers, and that underſtandingly; and in order to this I firſt began with **Starkey**'s *Nature's Explication*, diligently tracing **Helmont**, and his great Maſter **Paracelſus**, **Baſilius**, **Lully**, and others of the moſt profound Philoſophers, till I came to conclude with **Hermes**'s *Confirmation*; therefore we

ſay that theſe Medicines are from thence compoſed and faithfully prepared on ſuch a Foundation as is agreeable both to Reaſon and the Law of Nature, therefore deſigned as ſecret *Noſtrums* in Practice, and not fit to be diſcovered to any but the true laborious Sons of Art.

And the principal engaging Reaſon for the Printing of theſe was, to take off that Calumny wherewith the Worthy **Helmont** is aſperſed, *viz. that he has pull'd down, but not built up*, that is, he has caſt out of Doors the common *Pharmacopœan* Medicines, but has not ſhewn the Preparation of thoſe Noble Specificks which he in his Writings ſo highly magnifies; tho' indeed the Field is ſo very large, that I may ſay they even abound, and he has written them ſo as that they may be underſtood by ſuch as will make Fire, Coles and Glaſſes their Interpreters.

But I ſhall not make long Circumlocutions in the deſcribing of many Medicines, but ſuch as are fundamental and grounded on the very Foundation of Art it ſelf, in which the ſecret *Diploma* being underſtood, they will not only ſerve as Rudiments to the Art, but alſo as the very Principles, which being known render the Profeſſor a compleat Maſter, and enable him to make Preſcriptions of his own.

Theſe here are ſo compoſed as that they will not fail to raiſe ſome Honour to this Noble Art of Healing, by letting the Sick feel the Benefit of their Virtue, for their immediate relief in acute Diſeaſes, and comforting

thoſe

thoſe that are grievouſly afflicted with ſtubborn and refractory ones, diſplaying their Prevalency in rebellious Maladies; and where Life is maintain'd, tho' by never ſo faint a Power in Nature, yet will they endeavour to the utmoſt to ſtrengthen the ſame; and Life being deſigned, if they are warily adminiſtred, will always be found more ready to fortifie Nature than any other, for theſe act by an Homogeneous Affinity to that Light, and are as Fuel to her Lamp, ſtrengthening her againſt thoſe Aſſaults which are made by the darkſom diſeaſie *Ideas*, which always endeavour to dart forth their Venom and center their Points in the *Anatomia Eſſata*, or Mother of Diſeaſes, thence producing ſuch diſeaſie Off-ſprings as will endeavour to oppoſe Nature's Harmony, which Breach and Diſorder cannot be reduced into a *Tono uniſono*, or perfect Concordancy, but by that which has power to reſtore the Spirits to their priſtine and vigorous Activity, by diſſolving and caſting off the morbifick Matter, ſo as that the *Microcoſm* may come to feel and witneſs the perfect Effects of Sanity.

Such is the Nature and Virtue of many of theſe Noble Specificks, that we almoſt tremble to put them forth in this ungrateful Age, leſt their preſtant Splendor ſhould, as other Noble Medicines have been, come to be eclipſed by Sophiſtication; this being conſidered I had never ſet them forth had it not been for the gratifying of the truly Ingenious.

I ſhall therefore proceed regularly, by the way explaining and illuſtrating ſome Medicines in our **Chymicus Rationalis**, ſtating theſe things ſo as that there may be ſome Affinity between theſe and our other Labours, which (when Divine Pleaſure is) may come to Light.

Obſerve, many Medicines are here nominated, but where you ſee any notified or marked thus * you may depend that their Virtues will anſwer all that can be deſired of an Artiſt, they being the Marrow or Epitomy of the reſt; but for Ornament ſake we ſhall proceed as follows.

De Spiritibus vinariis. *Of vinous Spirits.*

The Definition of Spirits in general.

'Spirits are the ſulphureous parts of Bo-
'dies broken by Fermentation, in which Acti-
'on the volatile Atoms are united with the
'Aquoſity, and ſome Portion of the Volatile
'Salt and Mercurial Power, by Nature ripen-
'ed, and by Art ſeparated into a Spiritual
'*Ens*, containing the moſt eſſential Qualities
'of that Body whence extracted, whether
'Malted Barley, Wheat, or other Grain,
'Wine, Herbs, *&c.* according to the Defini-
'tion given in our **Firſt Part**, as alſo in
'Chap. 2. of our **Chymicus Rationalis**,
'having there handled all thoſe general Heads
'which are needful to make the Art compleat,

'and

'and therefore what I ſhall here add is ſome 'higher degrees of Improvement, and Phyſi-'cal Receipts there omitted.

Now by the way obſerve, The principal Ground of the true Improvement and Exaltation of Spirits, is a right underſtanding of the Doctrine of Fermentation, that ſo you may obtain the full Virtue of Herbs and Flowers by proper *Mediums*, as *Molaſſes*, *Sugar* and *Honey*, the common Ferment being heighten'd by Art, which is eaſily done, if you underſtand the Preparation and Office of our **Sal Panariſtos**, which will be preſcribed in its proper place, for that anſwers all the Artiſt can deſire in the Doctrine of Fermentation, therefore omitting to ſpeak any further of it here ſhall proceed to the *Doctrine* of *Powers*, by Examples to make theſe things clear, and firſt of thoſe of the inferior Order, *viz.*

Of Vegitable Powers:

Powers are by ſuch a preparation only obtained as will indue them with the Strength, Force and Quality of that Concrete, whence they are prepared, that is to ſay, the virtuous one; for the three Principles muſt be united and brought to a Volatile Spirit, and here we obſerve, that the Abſterſive Nature proceeds from the fixed Salt, the Specifick from the Sulphur and the ſpirituality from the Mercury; for theſe being in union you have the true Eſſentiality of the Concrete, which according to the various Preparations

is

is more or leſs exalted, for if 'tis done by the help of Urinous Spirits, it may as well be called an *Oleoſum* as *Powers*, and eſpecially if the Alkalie, contained in the Concrete, be not radically Volatized; for here is the difference between an *Oleoſum* and *Powers*, as they are generally prepared, the **Firſt** *is that, wherein Urinous Spirits are moſt predominant, and is made fragrant by the Vinor together with Aromatick Oyls added in the Preparations*; *but in the* **Latter** *the Vinor fragrancy is eſſentially predominant, and what Volatile or Alkalizated Spirits are therein, they are ſo inviſible as not to be diſcerned*; but in the Preparation of both we obſerve one grand defect, which is, that although they are both ſpiritual, and if Diſtill'd, contain many Volatile Particles of the Oyls and Spirits, inſorb'd by the hidden fermentative Action of the three, yet the more ſolid and ſubſtantial part of the Body and Oyl is not Elevated into the Spirit; as is plainly evident in this, that there is a great quantity of Oyl and fixed Salts remaining in a ponderous Form at the bottom of the Cucurbit after the Operation is over, and the more eſpecially if you put quantity ſufficient to make *Powers* of, that is to ſay, a fourth, third, or half part of the *Pondus* of the whole, and yet more, if united by their fixed Salt, which cannot be truly volatilized till it hath received in three or four times its weight of Eſſential Oyls as will be hereafter more largely ſhown; but now in the defect of this you muſt learn to prepare Oyls, as we have mention-

tioned *in our Anſwer to the* 10th. *Query of the Learned Dr.* **Boylewharfe** *in our Spagyrick Phil. Aſſerted*; that is to ſay, *they muſt be bereaved of their internal Water and floating Earth; ſo that they will readily diſſolve in and unite with Water or Spirit of Wine*, this is repeated, becauſe that Book may not come into the hands of thoſe that this doth; and further, we ſay, that Oyls may be thus very eaſily prepared by Art, ſo as to caſt forth their combuſt Earth, and as it were, an inſipid *Fæces*, when as without the ſame twenty Rectifications ſhall not ſo readily perform it; and in this 'tis yet more dubious, ſeeing the Oyls by the heat of the Fire will be converted into a Combuſt Earth, remaining in the bottom of the Veſſels; and although Oyl of Vitriol, Aqua-Fort, and ſuch like Corroſives may revive part thereof, yet we look upon the Oyl to be conſiderably exhauſted, not only in *Pondus*, but alſo in Vertue; when as that which hinders their Union by a genuine Preparation is not above a tenth part; and 'tis obſervable that theſe Oyls will then unite with a fourth, third, or half *Pondus* of any truly rectified Spirit: But to perform this, is not for the *Head-wiſe Chymiſts*, but for ſuch indeed whom Experience hath made Heart-wiſe, ſeeing Nature muſt firſt graduate them with her hidden *Diploma*, which indeed is our Uniter and Reconciler of Extreams; and that we may hint how it is performed, Obſerve, Let the highly purified fixed Alkalie of any Concreate be herein diſſolved, and then pour in what quantity you

pleaſe

pleaſe of its own Eſſential Oyl, digeſt and ſupply it with Oyl until the Alkalie is partly reverſed from its Saline into a Sulphurous Nature, and elevated into one Body, with the Oyl, then pour on this the fixed Salt of *Sal Anat. Lyb.* and that will immediately precipitate all the groſs parts, digeſt three, four, or five days, or until the Oyl will diſſolve in Water or Spirit of Wine, as aforeſaid, the which you may every day try; this is one good ſtep toward the Preparation of noble *Powers* and *Oleoſums*, and without it 'twill be impoſſible ever radically to unite the whole Body of the Oyl with the Spirits, whatever ſome may vainly and falſly pretend, or ever to have the Vertue of the fixed Salt elevated into the Spirit, much more one Ounce of the Body brought up into ſome Gallons of the ſame; ſo that the pretence that is in the World, of ſaying, that the Spirit is united with the fixed Salt, is a grand abuſe impoſed on the Age by *Pſeudo-Spagyriſts*: For the fixed Salt, Oyl and Spirit cannot by any way be united or reconciled, but by this *Medium*; neither can theſe be obtained in their full and Eſſential Vertues, without the benefit of its exaltative Power: Therefore let the Ingenious obſerve our words, and receive them for their Profits, as given forth; not regarding the Quacking-noiſe of thoſe who put forth ſo many Tables fill'd with the Vertue of their *Powers* and *Eſſential Spirits*, from thence drawing their Superiority to others, therein ſaying, *that they are impregnated with their fixed Salt*;

Salts; when alas! 'tis impoſſible, that the Spirit ſhould be either therewith united, or thereby exalted until truly prepared and Volatilized, as hath been ſaid; the which we are very well ſatisfied theſe Men cannot perform; for altho' their Pretences are never ſo great abroad, of doing general Service, yet when we truly conſider the thing, we know that their Ambition would be ſuch as to expoſe the *Volatile Salt of Tartar*, or any other fixed Alkalie to Sale, ſeeing the greateſt Philoſophers have laid thereon ſo great an Applauſe, that any rational Man will believe it to be a Medicine fit and able to ſerve the Publick; but this is not to be obtained from them, neither abroad nor at home, altho' one would give ten times its weight in Gold for an Ounce thereof; we could never yet obtain one Drachm of it, altho' we have made their intimate Acquaintance our Friend in this Caſe, and therefore we ſhall but eſteem of their noiſe, as Rattles to deceive or pleaſe Fools and Children; but however, leaving this, we ſhall come to ſhow under how many Heads *Powers* and *Oleoſums* may be properly ſtated, which we ſhall only name, and ſo orderly proceed to treat thereof; under the firſt we comprehend,

Poteſtates per Hermaphroditicum Salem Ammoniacum, or Powers by the help of a prepared Sal-Armoniack: And under the ſecond, *Poteſtates nobiliſſimæ ſuccedaneæ Specificæ per ſalem Tartari Volatilem*; or, Noble Succedaneous and Specifick Powers: And under the

the third, *Poteſtates veræ & arcanæ per ſalem noſtrum Panariſtos*, or the true eſſential and genuine Powers. Now theſe are the three Heads, under which may be comprehended all that can be ſaid of *Powers*, we ſhall begin with the firſt, they being eaſieſt to be prepared.

Now ſeeing that every one cannot obtain the Volatile Salt of Tartar, neither will ſome indeed ſpend their Time or Money after it, but would rather accept of eaſie things; for the ſake of ſuch we ſhall firſt deſcribe thoſe which are made by the help of the ſaid *Sal-Armoniack*, and how the ſaid *Sal-Armoniack* is alſo to be prepared.

Thoſe, which are made by the help of the ſaid *Sal-Armoniack*, are of a noble and cleanſing Nature, the which they borrow from the Hermaphroditical Salt, that is radically united with the Oyl and Spirit, and this in part ſupplies the want of the Volatile Salt of Tartar, and enriches the Powers far above thoſe that have no Salt in them; for this Preparation, to perform it well, is no ſmall part of the Chymical Art; and there be many of thoſe who pretend to ſuccedaneous Keys, that cannot do it; for the Urinous Spirit muſt firſt be bereaved of its fætor or ſtink, and ſecondly, radically united with its own purified Salt, and dried by the gentle Courſe of Nature, and ſublimed from the Male and Female Earths, as will be ſhewn in the Proceſs of *Sal-Panariſtos*.

Then

Then take Oyſter-ſhels, waſh them very clean, dry them, and Calcine them to an exceeding white *Calx*, the which Powder very finely, and ſift through a fine Sieve; then take of this, and the highly purified *Sal-Armoniack*, of each a like quantity, mix them well together, and put them into a Retort, and pour thereon twice their weight of the Alkalizated Spirit of that Concrete, whence you intend to make your *Powers*, and by degrees of Fire Diſtil to drineſs, the Spirit that comes over you may rectifie from a proportionable quantity of dried Herbs, Species, or Seeds, from whence you make your *Powers* or *Oleoſum*; and then unite three pound thereof with half a pound of Eſſential Oyl by two or three Cohobations; or if your Oyl is prepared, as before directed, you may only ſhake them together and they ſhall be united; or in defect of this, you may do it by digeſtion, by adding in three or four Ounces of our *Common Reconciler*, or *Vegetable-preſerving-Salt*; and ſo have you an *Oleoſum* or *Powers* ſuperiour to any as yet by others expoſed to ſale, being not only indued with the middle Nature of the Concrete, but alſo an Abſterſive Vertue, as will be ſeen more at large hereafter; for what is here ſaid in general is ſufficient to ſignifie unto you the Preparation and Nature of thoſe *Powers* and *Oleoſums* prepared by the *Hermaphroditical Sal-Armoniack*; we ſhall therefore proceed to the Particulars, and firſt of,

Poteſtates Cinamomi, or the Powers of Cinamon.

Take of the aforeſaid prepared *Sal-Armoniack* one Pound; of the highly Alkalizated Spirit of Wine four pound, Diſtil and Unite, as before directed, then Rectifie from Cinamon, one pound moiſtned with a little Oyl of common Salt run *per del.* in a ſtrong B. M. and Cohobate two or three times upon the Cinamon, by which means its Virtue will be obtained, put this upon a pound of freſh Cinamon, and Cohobate as before, repeat this a third time, and your Spirit will become very rich of the Cinamon; now on the Cinamon that remains pour good Spirit of Wine, and extract the Tincture as long as any will come, add theſe Tinctures together, and put them into a Retort, and call off ⅔, gently dry the Extract; the Cinamon that remains after Diſtillation muſt be gently dried and Calcined into Aſhes, the which, while ſo warm as to be handled, muſt be put into a Cucurbit, pouring thereon the before mentioned Spirit, call'd over by making the Extract, put on a blind Head and digeſt three days, decant the clear, and if after that you think any Spirit remains in the Aſhes you may call it off by Diſtillation, and then with Diſtil'd Rain-water extract the Salt from the Aſhes in the Cucurbit, the which exactly filtrate, evaporate and Chriſtalize; Now add your two Spirits together,

together, and then take the Salt and extract, and grind them together with ſix Ounces of the Oyl of Cinamon, put them into a large Retort and pour your Spirits on them, Diſtil off and Cohobate three or four times, and laſtly, return your Spirit back, adding in of our *Common Reconciler* four Ounces, digeſt four days, decant the clear, and ſo are the *Powers* prepared.

Their Vertues.

They are prevalent in Vertigoes, Palſies Apoplexies, Deprivation of Senſe, Frenſies, Madneſs, inveterate Pains of the Head, Megrims, ſudden Coughs, Colds, and difficulty of Breathing, they not only comfort the Head and Brain, and refreſh the Senſes, but alſo cheer the Heart, reſiſt Poiſon, and revive the Spirits, being a powerful Medicine in Palpitations, Faintings, Swoonings, and Sickneſs at the Heart and Stomack, good againſt a ſtinking Breath, Indigeſtion and want of Appetite, and other the like Defects: They are good for vomiting and ſpitting of Blood, and excellent for weak and conſumptive People.

They are alſo prevalent in the Cholick, Griping of the Guts, Wind, Pain of the Stomack and Spleen, Iliack Paſſion, ſharp and corroding Humours in the Bowels, and all other Pains whatſoever; they cure a Diarrhea, Dyſentery and Lientery, the Flux of the Liver, over-flowing of the Terms, and Whites in Women.

Their uſe and manner of being taken:

For Fits or any Diſeaſes that ſuddenly approach; take thirty or forty drops in a Glaſs of Spring-water ſweetned with a little Sugar, anointing the Fore-head and Temples therewith, and forcing the Savours up the Noſtrils, but for Weakneſs and Fluxes, let forty drops be drank in a Glaſs of Tent two or three times a day, obſerve by the ſame Rules are made the Powers of Saſſafras, and all ſuch Woods as will yield an Eſſential Oyl by Diſtillation, all of which are more noble in vertue, than any of their common Preſcriptions hitherto diſpenced. The Price ten Shillings an Ounce.

Poteſtates Menthæ, or the Powers of Mint.

Take of Mint, gathered in the right Signature in a clear day, what quantity you pleaſe, let them be chop'd very ſmall, or rather pounded in a great ſtone Mortar, and put them into a large Tun or Oyl-fat, as is ordered for Diſtillation, and pour thereon new Wort, or rather Mead ſufficient to cover them at leaſt an hands breadth; either of which muſt be blood-warm, head them well with Yeaſt, and let them work as we have ordered in our firſt part of Diſtillation, and after five days diſtil with a large Refrigeratory into *Low-wines*; the which pour again upon a freſh quantity of Mint gently dryed [the Herbs are beſt to be hang'd in a bag, as deſcribed

ſcribed, figure the ſecond, for ſo they will get no ill tangue] and diſtil into *proof goods*; then add freſh Herbs as before, and diſtil a third time, which is called *Rectification*; but in this we adviſe you to put in a Can or two of Water to keep the body of your Still from burning, as is uſual in *Rectification*, then rectifie from Chriſtallized Salt of Tartar, and unite it with purified *Sal-Armoniack*, and again rectifie from the Herbs in a large Cucurbit with its glaſs Helm, and ſo the Spirit becomes rich, pure, vital, ſtrong, and fragrant of the Herb; take of this three pound, of the oyl of Mint ſix ounces, and unite as directed in the generals. Obſerve that if eſſential oyls are rectified from mortified Bay-Salt, they may be brought to unite in equal *pondus* with the Spirit.

VIRTUES.

Theſe Powers are ſuperior to any of this nature hitherto extant, and wonderfully fortify the Spirits, exhilerate the Mind, ſtrengthen the Stomack, and provoke Appetite, ſtays the Hiccough and Vomiting, and ſtops the fury of cholerick Paſſions; their like prevalency is alſo ſeen in ſtopping the Flowers and Whites; externally the Temples being bathed with them eaſes the Headach, and cures Watry-eyes, ſtrengthening weak Sinnews, and being internally taken and externally applyed, are a Counter-poyſon againſt the venom of Serpents: The Doſe is from twenty to forty

Drops in Mead, Wine, or rather ſome cordial Julep made from its diſtil'd Water or Syrup: The Price is Twelve Pence an Ounce.

Poteſtates Meliſſæ, or the Powers of Bawm.

Let your Bawm be gathered in its right ſignature, and ordered in all things as was ſaid of Mints, only 'tis beſt to add in the Fermentation a little fixed Niter, becauſe the oleous part is not ſo eaſily manifeſted, as in ſome other Herbs, and you may make uſe of Sugar inſtead of Honey, in your fermenting, as we have directed in that of the fermentation of Flowers, Herbs, and Seeds by Sugar; but you muſt obſerve that after 'tis brought into *Proof-goods*, you muſt rectify at leaſt four or five times before you Alkalizate it, or unite it with the purified *Sal-Armoniack*, and then you may proceed in all things, as in that of Mint; for the making of *Vegetable Powers*, is rather a common place than bare receipt.

VIRTUES.

These are a great Comforter of the Heart, good againſt cold and moiſt Stomacks, and thence help Concoction, they imbibe evil Fume, and ſo not only open the Brain, but alſo ſtrengthen and refreſh the ſame, they eaſe the Tooth-ach, powerfully purifying the Blood in the King's-evil, Scurvey, Dropſy, Gout, Jaundice and Worms, they expel

expel Poyſon and the Plague, and cure the biting of Mad-dogs; they ſo wonderfully fortify the vital and natural Spirits, that a certain Author ſays, they are endued with renovating virtue, even to reſtore old Age to a youthful ſtrength; but whether ſo or not, we can't ſay, but this we know, by Experience, that they revive the moſt melancholy Perſon into a wonderful cheerfulneſs, and are alſo excellent, being externally uſed, for hard Swellings and the Gout, and to bath grieved parts: The Doſe is from fifteen to thirty drops, ſometimes forty, according to age and ſtrength, in a Glaſs of Ale, Mead, or any fragrant Wine, you may give them thrice a day; the price is fourteen pence an ounce.

Poteſtates Sambuci Succinatæ, or the Powerful united Spirit of Elder Eſſentificated with Amber.

Take the Berries when ripe, and pick out the ſtalks and green ones, and with a large Preſs, as for Apples, preſs out their Juice, cask it up with a little Bay-ſalt and ſweets or ſtumme, and in a warm place cauſe them well to ferment; you may let them have ſome Age, and then refine down with Izing-glaſs and rack off, ſo you will have a Noble Wine, as you were ſhow'd in the firſt part; then on the Cheeſe or Berries that remain you may pour Rain or Spring-Water, and preſs a ſecond time, and boil the Liquor half an Hour, and then putting it into the Receivers let it

ſtand till about Blood warm, and to every Gallon add a Pound of Sugar, ſtir them well together, and with Ale Yeſt ſet it as you do a Back, and after five days diſtil with a Refrigeratory into *Low-Wines*, *Proof-Goods*, and *Rectified Spirits*, by the third Extraction, then take freſh Berries and fill an Earthen Pan therewith, and after the Bread is drawn ſet them in the Oven, and then preſs forth their Juice, to every Pound of which add a Pound of Six-penny Sugar, and boiling it into a Syrup clarifie it with Whites of Eggs, then to every Gallon of the ſaid Wines add a Pound of the ſaid Spirit, and two Pounds of the Syrup or Sweets, and let them ferment, but obſerve to row them well together as you put them in, and ſo will you have a *Noble Wine Royal of Sambucus*, endued with noble Virtues, as we have ſaid in our firſt Part; now this muſt be again diſtill'd into *Low-Wines* and *Proof-Spirits*, and then rectified from the Flowers ſeaſonably gathered until it is a Sulphur wholly inflamable; it will be yet the purer if you rectify it from its own Salt drawn from the Aſhes of the Wood burnt; now that Salt volatilized, and an Oil drawn from the dry Wood, and theſe three united was formerly our *Powers*, but to ſuccinate it proceed thus: Take of the beſt Amber three Pound, and diſtil in a glaſs Retort by the degrees of Fire, ſeparate the Spirit from the Oil, and rectify the Oil from Spirit of Salt, or *A. R.* as we have ſhown in the Chapter of Oyls in our *Chym. Rational.* And then from the dryed

Wood

Wood of Elder macerated with Bay-ſalt in a large Refrigeratory, and ſo you have a noble tranſparent Oyl, the which reſerve 'till hereafter; now the Spirit and Salt of Amber you muſt mix with equal parts of purified *Sal-Armoniack*, and by means of the aforeſaid Oyſter-ſhels force them into a Spirit, which being rectifyed is in it ſelf *a moſt noble Medicine*, and being united with common Tartarized Spirit of Wine, *will perform more than that which is made from Flowers of Sal-Armoniack ſublimed from common Salt, both in its Philoſophical uſe in drawing Tinctures, as alſo its Medicinal Virtues*: Now take of the aforeſaid Spirit of Elder ſeven pound, of the ſuccinated Spirit of purified *Armoniack*, even now taught one pound, and of the aforeſaid Oyl of Amber twelve ounces, and of our *Common Reconciler* ſix ounces, ſhake them well together and they ſhall be united, and digeſting four days, decant the clear, and thus are the *Noble Succinated Powers of Elder* Prepared.

Obſerve, I thought it convenient to give this at large for two Reaſons, the firſt is, that if the ſhell of the Berry is fermented, inſtead of relieving the Animal Faculties, it will toxicate the Brain like Man-drake or Hen bane; the ſecond is, the Oyl being hard to prepare without our *Sal Panariſtos*, therefore have we added the Oyl of Amber, which Magnetically attracts it out of the wood; we have ſeen the Effect of the former by ſuch who have made the Spirits by fermentation, without expreſſing the Juice; therefore have we given this caution.

VIR-

VIRTUES.

This is a moſt excellent and praiſe-worthy Medicine, far beyond that ſet forth in our **Britanean Magazine of Liquors**, *both for internal and external uſes, 'tis prevalent for moſt Diſeaſes incident to the Body, eſpecially for Agues and Feavers, Surfeits, Pains in the Head or Back, Vomiting, Gripes and Looſeneſs; 'tis a ſafe and powerful Medicine in the Jaundice, Scurvy, and Dropſie, Gout and Stone, and ſeveral other Diſeaſes, as will be ſeen by its Uſe and Doſe.*

In all Acute Diſeaſes you may take from forty to fifty drops every three hours in a glaſs of Sack mull'd with Cinamon, and ſwating plentifully in Bed thereon, wonderful Relief will be found, for the offending Matter will be carried off by Sweat and Urine.

In Peſtilential Diſeaſes, ſuch wherein the Maſs of Blood is corrupted, as Small-pox, Swine-pox, Meaſſles, &c. You muſt take it five or ſix times a day in a Glaſs of Sack Poſſet-drink, wherein Saffron is braid, and ſo the Venom will be carried from the Heart, and the Vital Spirits be ſtrengthned, and as the Diſeaſe begins to abate, purge two or three times with the Golden Spirit, to carry off the Reliques of the ſame.

For Gripes and tormenting pains of the Wind, Cholick, Strangury, and want of Reſt, make a Brandy Caudle, and as it is fit to drink put in at leaſt ſixty drops, ſweat well in Bed and admirable Relief will be found.

For

For the Phthiſick, ſhortneſs of Breath, Conſumption, Dropſie, Scurvy, and Stone in the Bladder, you muſt take forty drops every ſix hours in the Juice of baked Turnips clarified, and as much of its own Syrup as will ſerve to make it into a Cordial, whoſe uſe muſt be continued until Relief is found; this alſo does excellent well in the Gout, and for Ricketty, Conſumptive Children; as alſo for Sprains, Bruiſes and Squatts, only let the Spirit without any mixtion be externally uſed, and chafe the grieved part therewith.

In fine, its Virtues are ſo excellent, that we adviſe all Sea-faring-men never to be without ſome Bottles of it, for 'twill not only preſerve them from ſuch Diſeaſes as are incident to them, as Scurvy, Calenture, Loathings, Gripes, &c. but alſo eaſe and cure them of the ſame, being taken in Water ſweetned with its own Syrrup, or a little Sugar, in which Caſes the ordinary Doſe is from thirty to ſixty drops, according as the Strength and Age of the Patient is: The Price of our firſt *Powers* of *Elder*, is one Shilling the Ounce-bottle, but of theſe, one Shilling and Six Pence.

Obſerve, Mine is only to be had at my Houſe, becauſe there is a nameleſs Bill put forth by one *Andrew Sole*, who hath made uſe of moſt of my words out of my Receipt given in our *Britanean Magazine*, and therefore I thought it convenient to ſignifie that I cannot own his Spirit, much leſs his proceedings, ſeeing 'tis great imprudence in him to aſcribe to himſelf that which his Experience can't demonſtrate the hundreth part of.

Pote-

Poteſtates Roſmarini, or the Powers of Roſemary.

Take the Leaves of Roſemary gathered in the right ſignature and dryed, and put them into a large *Matrix*, and caſt thereon four or five handfuls of fine *Calx vive*, and gently ſtir them together, if your quantity is large it muſt be more, even a third part of the weight of the Herb, then pour thereon Rain-water diſtil'd from its *Faces*, after forty days putrifaction, and diſtil off about two thirds, and you will have a *Low-wine* very pregnant and ſtrong of the Herb, then take the like quantity of Roſemary and put it into the diſtil'd Rain-water, juſt enough for the Water to cover, and putting on a blind head decoct it thirty hours in *Balneo*, let this be put blood-warm upon an other quantity of Roſemary leaves, Flowers and all, and the aforeſaid *Low-wines* already diſtil'd off, and adding a pound of Sugar to every gallon, ſtir them well together, head them well with Yeſt, and let them ferment five days, diſtil again a ſecond time into Proof-goods, and adding freſh Roſemary with a little Bay-ſalt, bring it into rectified Spirits, and a fourth time make it fine by rectifying from freſh Herbs and equal parts of the Oyl of its own fixed Salt run *per del.* Tartar, or any other fixed Alkaly, then unite two pound of this with one pound of the highly purified *Sal-Armoniack* by the help

help of the aforeſaid *Calx*, and add this to a gallon of the aforeſaid prepared Spirit, put it into a great Cucurbit, and fill as full as you can with Flowers, and let it ſtand cloſe luted in the Sun for five days, then put on the Alembick with its Receiver and diſtil, and you will have a volatile, ſubtil, and fragrant Spirit, which quantity being united with a pound of the Oyl, as was directed in the other *Powers*, you have the true *Powers* of *Roſemary*.

Their Virtues.

This is indeed a Medicine of praiſe-worthy Virtues, far ſuperiour to the ſlop Hungarian Water *ſold, being prevalent againſt moſt Diſeaſes of the Head, Stomack, Heart, Womb, or any other Viſcera, it may be applyed to any Diſeaſe of the Head, eſpecially Apoplexy, Epilepſy, Convulſions and Vertigoes, the weakneſs of Nerves, Head-ach, hardneſs of Hearing, and dimneſs of Sight, it comforts the Head and Brain, refreſhing the Animal Spirits, and clearing the Vital ones, therefore good againſt all Palpitations, Faintings, Swoonings, and Fits of the Heart, neither doth it forget to do its part toward the natural Spirits, for it opens the Obſtructions of the Liver, Spleen, Womb, and ſo cures Agues, Feavers, Scurveys, Jaundice, and ſeveral other Diſeaſes as will be ſeen by its Uſe and Doſe.*

For any of the aforeſaid Diſeaſes, you muſt take from twenty or thirty drops, three or four times a day in a Glaſs of Mead or Wine, that is, an hour before

before each meal; but for the Gripes of the Guts, Cholick, Oppreſſion of Wind, or ſharp Acrimonious Humours in the Spirits or Bowels, you muſt take ſixty drops in a Glaſs of mull'd Sack in the Paroxiſms, repeating it every three hours till relief is found: For Agues you muſt take the largeſt doſe an hour before the fit, and ſoundly ſweat thereon; 'tis alſo good to be given thus in mull'd Wine both before and after Delivery to facilitate the Birth, and to eaſe After-pains: It is obſerveable to us that it is an Health-preſerving Medicine, keeping People lively that take it: But for old Aches, the Gout, Rheumatiſm, Pains and Weakneſs of Sinews and Nerves, the Palſy and Cramp, violent Head-achs, and dimneſs of ſight, you muſt externally ſtrike the grieved parts therewith two or three times a day, taking the Savours up the Noſtrils; if you waſh the Face therewith 'tis an excellent Coſmetick, clearing and beautifying the Skin, The Price is Twelve Pence an Ounce.

Obſerve, thus may be prepared the Powers *of* Pennyroyal and others.

Poteſtates Cochleariæ, or the Powers of Scurvey-graſs.

Take Scurvey-graſs-wine, the Preparation of which is ſhown in our *Britanean Magazine* of Liquors, or elſe in place of that, take Scurvey-graſs in *May*, *June* or *July*, when it is in its Flowers, and ſtamp it in a ſtone Mortar, and put it into a large Tun, and pour thereon as much Liquor blood-warm, in which

Molaſſes

Molaſſes or Honey is diſſolved, as will juſt cover them, head them well with Yeaſt, and ſet them to ferment, and after four days diſtil into *Low-wines*, and *Proof-Spirits*: Obſerve that the Fermentation is promoted by an Onion dipt in ſtrong Muſtard, and a Ball of Whiting caſt in, this will bring a Tun of Molaſſes-goods forward when defective in working; *Argell* does well to give an internal Ferment, it alſo moderates and flats a Tun when too violent; now being brought into *Proof-goods*, you muſt take Scurvy-graſs, which hath been compreſſed with Chriſtals of Tartar or Salt, Hony or Molaſſes in a cloſe Tub ſmeered over with Barm, but no Liquor muſt be put to it; and having ſtood three days in a cold place, for in a warm one we have obſerved that much of the *Craſis* will be loſt, which conſiſts in a Volatile Armoniack, put it into your Still as full as you can cram, and then pour thereon the aforeſaid Aireal Spirit, for 'tis far ſuperiour to Spirit of Wine, which too too much many uſe, enough to cover or moiſten them juſt to the top, cloſe the Head of your Still very exactly, and let your Recipient be ſo, as that no Air may come in; give it for the firſt day a ferment in the Still, and the ſecond Diſtil, but as it begins to work, you muſt damp your Fire very cloſe, for it muſt come but ſoftly, ſo let it run as long as any goodneſs comes; you muſt repeat this Operation a ſecond and third time with freſh Graſs, and if you add in a little *Volatile Salt of Tartar, or Sal Anotaſier Lybianus*, and have

a

a Pewter-head you may Diſtil, and receive a part as long as it runs all Fire; the after running you may ſave for a freſh beginning: Obſerve, when you think that you have too much Flegm in the Still you may add a quantity of *decripitated Bay-ſalt*, and ſo will it be deflegm'd: The way to make the Spirit purging is ſhown in our *Chymicus Rationalis*; but for the *Powers* proceed thus; take Scurvy-graſs and ſmeer it over with new Muſtard, and lay a lay of that, and another of Scurvy-graſs-ſeed, ſo continue *ſtr. ſup. ſtr.* and ſmeer up the uppermoſt alſo with Muſtard, ferment with Water and Salt, and diſtil into Eſſential Oyl, the way is ſhown in our *Chymicus Rat.* then being ſeparated unite one pound of this with ſix pound of the Spirit, according to the way directed in other *Powers*; and ſo are they prepared.

Their Virtues.

Theſe Powers are abundantly ſurpaſſing in Virtue any other Preparation of Scurvy-graſs whatſoever, and as I formerly told you, they were originally prepared by me in Holland, *and preſented to both Univerſities, which for goodneſs, ſtrength, and pleaſantneſs of Taſt were allowed to ſtand parallel with, nay, ſome were of opinion that they clearly out-ſtriped thoſe of the greateſt Pretenders in* Europe, *the* **Modus Operandi**, *of which I never ſo plainly before communicated; but I have now done it on purpoſe to be ſerviceable to the ingenious, and to deſtroy the uſe of that ſophiſticated*

ſticated Spirit ſold, which is made in ſix or eight hours time, with a little Malt Spirit and Scurvy-graſs, made burning and ſharp in taſt with Horſe-radiſh, but this Spirit is not to be valued; for 'tis impoſſible to take out the Specifick Virtue of the Graſs without an higher Exaltation; and the reaſon why the ſick are often diſappointed in their Expectation is this, the ſlight Preparation that many Pretenders make, for the Graſs will not ſo eaſily give forth its central Virtue, for this, when truly obtained, hath an excellent effect in relieving from many Diſeaſes, and principally the Scurvy, becauſe the Herb hath a ſignature againſt the Diſeaſe, it helps the Liver, Spleen, and other Viſcera in their Defects; it fortifies the vital Spirits, and gives Circulation to the Blood, its internal texture being made up of a Volatile Armoniack, and Vinor Eſſence united with a vital medicinal Craſis, and as the Learned Phyſicians allow, as well Modern as Ancient, which that worthy Mrs. Experience *daily confirms, there is no Herb in the Vegetable Kingdom of a more Specifick Virtue in curing the Scurvy, than the aforeſaid Scurvy-graſs, for 'tis a great Abſterſive, and ſo diſſolves and diſſipates congealed Humours, for by its Alkaliſated Nature it opens and mundifies, and by its Vinor are the Venoms embibed and deſtroyed, ſo by its carrying off all the Saline crude Humours which are the original Cauſe of the Scurvy, whether proceeding from living in crude moiſt and foggy Airs, where the Sea-damps are, or from raw ſowr Fruits, or exceeding Salt Fiſh or Fleſh, as is plainly demonſtrated by the incident of the Diſeaſe upon*

Seafaring-perſons, eſpecially ſuch as uſe long Voyages, it ſweetens the Blood; this Spirit doth not only cure this Diſeaſe in all its Symptoms, but alſo prevents it from approaching in ſuch as take it for prevention ſake, therefore in brief, what we have to ſay is, that it is indued with virtue to give Sanity to the principal Faculties. and is a certain Specifick both at Sea and Land where this popular Diſeaſe Reigns; as alſo in Camps and Armies againſt the Chilbane and Rot, which are uſually there, by which Men dye as Chore-ſheep.

Their Uſe and Doſe.

For the Scurvey, Jaundice, Dropſie, Conſumtion, Phthiſick, or ſhortneſs of Breath, theſe Powers may be uſed at all times, the oftner the better, the Doſe is ten, twenty, thirty or forty drops according to the Age, Strength, and Conſtitution of the Patient, in a Glaſs of Wine, Beer, Tea, or Coffee, as beſt liked, The Price is one Shilling an Ounce.

Now according to theſe Rules you may take any *Vegetable Powers*, therefore we ſhall omit inſtancing ſuch as depend on common places, and come to give a deſcription of ſuch as are Compound.

Poteſtates Emundantes, or our General Cleanſing Powers.

Take of Venice-Turpentine four pound, Tartarized Spirit of Wine the like quantity, and

and put them into a large Retort, diſtil, and there will aſcend a Spirit and fragrant Oyl, as we have ſhown in making the Eſſential Oyl of Turpentine in our *Chymicus Rationalis*; the Oyl muſt be made Aireal by rectifying ſeveral times from Bay-ſalt, as is alſo there ſhown; the Spirit you muſt pour on Frankincenſe, and Maſtick of each two ounces, Aloes Hepatick, Date-ſtones, Laudanum, Caſtor, the Roots of Bettony, and Elecampane, of each an ounce and an half, Cardamums, Cloves, Nutmegs, Ginger, Galingal, Cubebs, Calamus Aromaticus, Lignum Aloes, Yellow-Saunders, Zedoary, Pepper, Spiknard, Lawrel-berries, Smallage-ſeeds, Mug-wort-ſeeds, Sweet-fennel-ſeeds, Ani-ſeed, Sorrel-ſeeds, of each two ounces and an half, the Flowers of Braſil, red and white Roſes of each three ounces, Germander, Tormentil, Juniper-berries, Agrimony, Centaury, Fumitory, Pimpernel, Dandelion, Eye-bright, Feverfew, of each two ounces, Rhubarb three ounces, dried Figs, Raiſins, Sweet Almonds, of each four ounces, Virgins Hony ſix pound, *Mevis* Sugar ten pound; to theſe add of our Fermentative Salt three ounces, and being cloſe luted digeſt in the heat of Horſe-dung twenty days in the Veſſel deſcribed, fig. 4. Then take out, and clapping on an head with its Receiver, lute all faſt and diſtil in *B* 'till all is over that will aſcend, which firſt will come in a white Spirit, ſecondly more deep, and thirdly a yellowiſh red with ſome floating Oyl, which fragrant

Spirit and Oyl preſerve and unite with the aforeſaid Etherial Oyl of Turpentine; obſerve, you may remove your Veſſel out of the *B.* into a Sand or Reverberatory Furnace, and by degrees of Fire force over all that will come, which will be a ſtinking Flegm with ſome fetid Oyl, the which may be rectifyed from Spirit of Salt, as we have taught in our *Chymicus Rationalis*, and ſo it will become fragrant and fit to be united with the Medicine; then take of Musk, and Amber-greece three ounces, and Cohabate in *B.* two or three times till united, and laſtly, force all over till dry in the bottom; the ſubtil Spirit carefully preſerve out of the *faces* that remains in the bottom, you muſt extract the Tincture with highly Rectified Spirit of Cinamon, as long as it tinges the Spirit, all which ſaid Tinctures put together and Filtrate; and putting it in *Baln.* adapt a Receiver, lute cloſe and call off two thirds, the which may be put away for other uſes; then evaporate the Flegm unto the conſiſtence of an Extract, the which add to your Medicine, and digeſt with three ounces of fine Sugar till united, and if any thing precipitate, decant the clear, the which carefully preſerve for uſe.

VIRTUES.

Theſe Powers are a noble Medicine, carrying a ſuperiority of Virtue with them, anſwering all that is attributed to the Powers of Turpentine, the Stone-powers, and others; but if you eſteem of

of Cantharides, Hog-lice, and dried Toades diſtiled by violence of Fire, and then rectified and united, you may take them for me, and I'll adminiſter theſe, altho' we confeſs that if theſe were diſſolved by the volatile and genuine Spirit of Tarter, or having reſpect to Glauber *in his preſcription for the Stone, which is prepared by his wonderful* **Sal Mirabilis**, *much might be expected therefrom; for we know that a Toad, altho' ſo great a poyſon, may by theſe be ſo prepared, as to deſerve the name of an* **Arcanum** *in the Plague, far above any hitherto known in the World; but this being treated of in its proper place, ſhall be omitted here, and ſo proceed to ſpeak of the excellent virtue of theſe Powers, which indeed are profitable in many Diſeaſes, eſpecially in the Strangury, or difficulty of making Water, Stone, Gravel, Sand, or Slime, and ſuch offenſive things which obſtruct the Urinary paſſage; they open Obſtructions and highly provoke Urine, being very profitable in all kind of Fluxes, excellent in Fevers, Agues, Jaundice, Scurvy, Leproſy, and all foulneſs and corruption of Blood; externally uſed, they cure new and green Wounds, tho' in the Nerves, old Aches, Ulcers, tho' never ſo rebellious; they are excellent for* Noli-metangere's, *and Plague-ſores, Impoſtumes and Fiſtula's, they eaſe the Gout, and are helpful in Rheumatiſms, Palſie, and weakneſs of Members; they are good in the Hemmorrhoids or Piles, and many other Diſeaſes, for they will perform all that can be expected of a Medicine ſhort of ſuccedaneous ones.*

Their way of being taken.

You may take from fifteen to twenty drops, mornings only in a glaſs of Rheniſh-wine ſweetned with the Syrrup of Marſh-mallows, but ſtrong Conſtitutions may take thirty or forty: For external uſes, where any grief is, you muſt bath the part till relief is found; for Sore-eyes, or thoſe that have a Pearl, you muſt drop in a drop once in two days; but for Wounds and Ulcers, you muſt dip a pledge therein and apply it with ſome proper Plaiſter:

The Price is 2 *s.* 6 *d.* an Ounce.

Poteſtates Nepenthæ, or our Annodyne Pain-eaſing Powers.

Take Poppies gathered in their right ſignature, and in a cold Still, Diſtil the Water therefrom, then take freſh Poppy-leaves, and putting them into a Matrix ſtrow them over with the *Calx vive*, after the ſame manner as directed in making *Poteſtates Roſmarini*, diſtil off about $\frac{5}{8}$ thereof, ferment with Sugar, diſtil into Low-wine, and from freſh Flowers rectify into *Proof-goods*, and by reiteration into *fine Spirits*; then take a large quantity of Poppy-ſeeds, which by Art muſt be macerated, and ſo diſtil into Eſſential Oyl, then take of the beſt *Thebian* Opium, and with the aforeſaid Spirit extract all the Tincture, and make an Extract, as before directed, and to every three

three pound of the Spirit you call over, add one pound of the aforesaid purified *Sal-Armoniack*, and a pound of the prepared *Calx* of Oyster-shells, and macerate them together with the *Fæces* of the Opium that was left of the Extract, put them into a Retort, and by violence of Fire force over all that will come, the which preserve, and the *Fæces* that are in the Retort, set in a cold moist Cellar to run *per deliquium*, the which exactly filtrate and Christallize, and you will have a noble Opiated Salt, take the whole quantity of this Salt, and of Cinamon ten ounces, Nutmegs, Cloves, and broad Mace of each four ounces, macerate them and put them into a Retort, and pour the aforesaid Spirit on them, and distil in *B.* to dryness, then take this Spirit so prepared and aromatized, and equal parts of the first Spirit, put them together, and add in the Extract, and Camphire one ounce, of the Narcotick Sulphur of *Venus* six ounces, and of the aforesaid Essential Oyl eight ounces, digest till united, which will easily be if you proceed by Cohobation, and Digestion, as before directed.

These are wonder-working Powers, and perform more than we are willing to put upon them; being far above any Liquid Laudanum hitherto extant to the World, and more prevalent in any Disease to which that is attributed; for by this method is the Opium well corrected and brought to a safe and pleasant Medicine, prevalent against Spitting of Blood, Catarrhs, Fluxes of any kind, Terms, Whites, and Gonorrhea's, as also in Restlesness,

Watchings, and Fevers, Melancholy, Frenſy, Epilepſy, Convulſion, and Fits of the Mother, Pluriſy, Vomiting, and Cholick; there is hardly a better Remedy to be found for any violent Pain or Reſtleſneſs in the Body, whatever vain Applauſes too too many fill Books with, who make as if one Medicine ſhould be Univerſal againſt all Diſeaſes; but our Knowledge of Nature hath learned us ſo much the contrary, that we have a perfect abhorrence againſt this canting way, however our limitations being given in other Writings, we ſhall omit it here: The Doſe is from three to five, from thence to twenty drops in ſome Cordial Julep, according to the ſtrength of the Diſeaſe, and Age and Conſtitution of the Patient. The Price is 2 *s.* 6 *d.* an Ounce.

Poteſtates Baccarum Juniperi, or the Powers of Juniper-berries.

Take of Juniper-berries twenty or thirty pound, or what quantity you pleaſe, pound them ſmall and putting them into a Tub pour thereon Rain-water, adding thereunto an handful of Bay-ſalt, and ſo let them ſtand ten or twelve days, and then diſtil in a Copper-ſtill with a Refrigeratory, ſo that pure Oyl will aſcend with Water in good quantity; and when the Liquor and Berries are taken out of the Still, if you preſs through an hair-bag, filtrate and evaporate, you ſhall find good quantity of Extract, and yet the more, if they have had a ferment by ſome Gummous and Vinor-Nature;

ture; the Water that comes over muſt be ſeparated from the Oyl by a ſeparating Glaſs, and then diſtil'd over again with freſh Berries and *Calx vive*, as directed in other *Powers*, and ſo brought to *Low-wines*, *Proof-goods*, and *Rectified Spirits*, by adding in freſh Berries to enrich the ſame; now ſome talk of drawing the Calcin'd Salt out of the Berries, but we, as an Operator, tell you that the quantity will be ſo inſignificant, as not to be worth your Fire and Time ſpent about it, as upon Tryal you will find; if it is to cleanſe your Spirit, Salt of Wormwood, or Tartar will do the ſame: But to talk of Volatizing this, or any other fixed Alkaly in a whiff, is ſtuff; for 'tis not to be performed under Ten Weeks or Three Months, and that by the hand of a Skilful Philoſopher, and then only by eſſential Oyls, and ſo it takes on it the taſt and ſmell of that Oyl by which it is Volatized, and hath all the Power Strength, and Force of the Concrete, ſo that it is no matter what the Alkaly is, and therefore have not *Starkey* and *Helmont* in vain called *Tartar the publick Family* of *Alkalies*; but we will not teach you here ſuch difficulties, but adviſe you to the Hermaphroditical Salt before deſcribed, one pound whereof is to be united with two of the Spirit by Diſtillation, then that with a gallon of the other Spirits, and a pound of the Eſſential Oyl, as was directed in other Powers, ſo are they prepared, being tinged by their own Extract.

Theſe

These Powers are of great Service in the Cholcik, Gripes, Oppressions of Wind, and Gravel in the Kidneys, Ureters, and Bladder, they not only ease violent pains, but also open the Obstruction of parts, they prevalently provoke Urine, comfort the Stomack, Bowels, and all the Viscera, the vital Spirits receive the Benefit thereof, it is a general Custom in Holland, *when the Child is troubled with Oppressions of Wind, for the Mother whilst the Child is sucking, to drink of the Powers or Spirit of Juniper, by which the Child is Relieved; what shall I say more than this, we know that the Powers are indued with the virtue of the Juniper-berry, let it be by what manner soever prepared, so that we leave the rest to the discretion of the Ingenious: The Dose is as of other Powers, from fifteen to forty drops, in a Glass of Beer, Wine or Mead, for complicate Diseases they may be variously mixed with other Powers, and principally for violent Pains, with our Potestates Nepenthe.* The Price 1 *s.* an Ounce.

Now by these Rules may be made the *Powers* of any Berries whatsoever, nay, from what is here said and laid down, you may comprehend whatever belongs to *Vegetable Powers*: And as to *Urinous Powers*, their Preparation, Use, and Dose, is described in our *Chymicus Rationalis*, and *Spagyrick Philosophy Asserted*, under the Title of *Oleosums* and *Powers*, so that it would be but fruitless Repetitions to insert them here.

Poteſtates Coſmeticæ, or our Beautifying Powers.

Take of Bean-flowers five handfuls, *Nants* Brandy two quarts, digeſt them fourteen days in the Sun, and Diſtil; then add thereunto of the Roots of white Lillies gently dried, Aron-roots, Fenugreek, Contra yerva, *Virginia* Snake-root, of each four ounces, Spurge three ounces, Pimpernel, Roſemary, and Celendine, of each two ounces, Camphire one ounce, and diſtil *S. A.* Then take of this one pound, of the Oyl of Talk deſcribed in our *Chym. Rat.* two ounces, digeſt them till united, and ſo are the *Powers* prepared.

Their Virtues and Uſe.

Theſe being Externally uſed, are powerful in taking off all enormities of the Skin, wonderfully beautifying the ſame, and by the right uſe thereof Freckles, Sunburn, Pimples, and Scurf will vaniſh, they make the Skin ſo truly Smooth, and Beautiful, that Wrinkles and Old Age are hardly diſcernable; But obſerve that you clean the Face well before you uſe it, you may either rub your Face with it alone, or mixed with White-wine, which you pleaſe. The Price is from one to five Shillings an Ounce, according as it is exalted with the Oyl of Talk.

Po-

Poteſtates Mercurii, or our Powers of Mercury.

The Preparation hereof we have faithfully diſcovered in our *Chym. Rat.* under the Title of the *Oyl* of *Mercury*, together with their Virtue; *being moſt prevalent in the Scurvy, Gout. Pox, Leproſie and Itch; but we think it convenient to add, that they are alſo an excellent Coſmetick, taking off Tetters, Herpes, Scabs and Pocky Eruptions, and for perſons that are very Tawny, they are neceſſary to be uſed before our* **Poteſtates Coſmeticæ**: *Spring-water proceeding from a good Chalk-well, is as good a Vehicle or Dilative as can be, therefore we need not preſcribe another.* The Price is 7*s.* 6 *d.* an Ounce.

Now having given the gradual Preparation of ſeveral noble Medicines, in our *Chym. Rat.* and largely explained the Specifick in our *Spagyrick Philoſophy's Triumph*, we ſhall thither refer you for your Satisfaction, and we are almoſt perſwaded, that you will not think your Money, Labour and Time in reading them loſt: But that you, if you put your hand to the Plow, and come experimentally to know and witneſs the Miſteries therein contained, will then only value them according to their deſerved Merit, ſo leaving the whole to your judicious Conſideration, hoping that this at preſent will ſuffice concern-

ing

ing *Powers* of this order, we ſhall proceed to touch at thoſe in general, which are of a more ſuperiour one.

CHAP. II.

The Authors Letters to J. M. Practitioner *of* Surgery *and* Phyſick, *ſhewing the true Diſtinction between true* Oleoſums, *and thoſe ſo called; and therefore added for the Benefit of the true Deſirer, and for the undeceiving of the deceived, as an Introduction to the* Doctrine *of* Oleoſums *and* Powers, *being both pertinent and ſuitable to that Subject.*

SIR,

I Had not in the leaſt concerned my ſelf with your Medicine, had you not given it the Name of *the Genuine Medicine of the Antient Philoſophers*; and to confirm the ſame for a Truth to the World, you ſay, *'tis too evident to be confuted by the Artifice of any.* But then conſequently it muſt bear the Eſſays which the Antients have aſſign'd theirs, and which we find Recorded in the Writings of **Paracelſus, Helmont** and **Starkey**; if not an eaſie Artifice will confute it, *viz.* The bring-

in

ing it to the Probe, and if it ſtands not the Teſt it confutes it ſelf, and ſhews that the Author has falſly put an extravagant *Encomium* on it, a common Fault which the *Oleoſum*-mongers are frequently guilty of.

One ſays, that his is the *Oleoſum* of the Antients; another, that his is ſuch a Secret, ſtnatch'd out of the Boſom of Nature, and that by a kind of Providence, as but one in an Age is found worthy of: And thus by your Arrogancy, Aſſuming true Names to falſe Medicines, you ſeek to out-vie each other.

Now whether the Curing of Diſeaſes is the true Proof, which you ſeem to make the Proof of yours, where you ſay *It ſo apparently and undeniably diſtinguiſhes it ſelf from all others*, that *Numbers can* add *Teſtimonies of its* noble *Effects* in *thoſe* very *Caſes*, which *before* had *baffled*, *even* that (*among others*) of the *Diſpitous* [or Spiteful] *Pretender*; further aſſerting, *that* as a *Medicine in all Cronick Diſeaſes*, it *ſo* clearly *vindicates it ſelf* in *diſplaying its Virtues*, that *thoſe who once take* it *will never be miſlead* by *the* Name, *ſince they can be ſupplyed with the thing*, &c. I ſay, whether this be the true Proof, I ſhall conſider, and Diſſecting your Advertiſement, ſhall anſwer every Particular, as it will bear without the leaſt Strain or Force.

In the firſt place, as to the Name, if your Medicine is not true, 'tis a groſs and ignorant Impoſition on the World, and the higheſt Abuſe that can be offer'd to the Antients,

or

or their Writings little leſs than Sacriledge to rob the Dead of their Honour, putting a Slop in lieu of a true Medicine: Indeed, by what follows, you think you make ſure, that your Medicine is too evident in its diſtinguiſhing Virtues, to be refuted; but your Proof for this, *viz.* That Numbers can teſtifie of its Effects, ſeems to me very weak; for 'tis too evident, that the ignorant are too much impoſed on, not only by the Names of Medicines, but alſo in the Nature of Diſeaſes; for they themſelves can judge equally as well of the Nature of a Diſeaſe, as a blind Man can of Colours, and 'tis too much the ſubtil Artifice of the fallaceous Pretenders to make acute Chronick, and Chronick Refractory and Stubborn; nay, ſometimes Symptoms they make Branches, and the Branches themſelves Roots; and this only to magnifie the Vertue of their Medicines, when all the while they may be as ignorant as the deluded Patient: What the true Nature of the Diſeaſe is, whether Acute, Chronick, Refractory or Hereditary; which laſt, as it comes Originally in the Seed, becomes habitual; ſo that many of them are not in the leaſt Mortal (tho' often very painful and troubleſome) and thoſe that do kill, kill only by length of time; and many of them are ſo Refractory, as not to be reach'd by any Specifick or Arcanum, ſhort of the grand Medicine, or *Panacea* of the Antients,

So that it may be reaſonably concluded, that neither the Patients, nor ſingle Practitioner's

oner's Evidence is ſufficient, to prove or lay down the Nature and Difference of Diſeaſes under their true Head; the Learned themſelves being ſo often miſtaken in this Point; therefore no Authority can prove a Diſeaſe ſuch, but that of a *Quorum* of Phyſitians, who are Learned and Approved in the Knowledge of Diſeaſes; ſo that what you aſſert on this Head, is no Demonſtration at all; and we commonly ſee, that many ſimple and innocent old Womens Medicines, when rightly adapted, do cure many Refractory Diſeaſes.

Another Conſideration is upon the word [All] Chronick Diſeaſes, which at once ſhews the very Mark of an Impoſtour, for all true Phyſitians allow, that every Diſeaſe paſſing the Revolution of the Moons Monthly Motion, or twenty eight Days, making then a new Motion, becomes Chronick, and looſes the Name of Acute; ſo that all Diſeaſes being comprehended under the Names of Acute and Chronick, the Refractory and Hereditary muſt of conſequence come under the latter; ſome of which, as I ſaid before are Incurable, and not to be reach'd by any thing, ſhort of the *Elixir Vitæ*: So that the word [All] plainly ſhews the Author's Ignorance, in the Nature of many ſtubborn Diſeaſes, as alſo in the Art of Medicine; for every true and Succedaneous Medicine bears the Name of Specifick, and they are (as being appropriated by the God of Nature) for the Cure of ſuch and ſuch Diſeaſes only, which they will

will effect, when even Refractory, and yet will not in the leaſt touch the Root of a contrary Diſeaſe. So that Medicines of this Rank borrow the Name, *Specifick*, from their Nature and Vertue, being only appropriable to ſome certain and particular Diſeaſes.

Of this Number is *the Genuine Oleoſum of the Antients*, or *Volatile Salt of Tartar*, for that it is only, which deſervedly bears the Name, and is the very thing without deceit of Names, carrying with it for its true Proof a Mechanick Demonſtration, as well as Medicinal Vertue: The Mechanical is not only manifeſt in its Preparation, but alſo in its Office and Effect, when prepared. In its Preparation it is the *fixed Salt* of *Tartar*, truly Volatized by *Eſſential Oyls*, and *Vinous* and *Urinous Spirits*; in ſuch a way, as that the Salt ſhall drink in at leaſt three or four, nay, if the Artiſt pleaſes, ſix times its weight of Oyl, and thirty two times its weight of Spirit of Wine, in and through which Actions all ſhall be Salified, giving forth only a ſmall quantity of Reſinous Gum, inſipid Flegm, and a foul Earth; the whole then being Diſtillable in a Fire of the third Degree, as *Spirit* of *Nitre*, or *Spirit* of *Salt*; and in this you have the true Vertue of the whole Body of Salt and Oyl, fragrant, yet very different from thoſe Volatile and ſlight *Oleoſums*, now a days made; for theſe have only the Light and Volatile Parts of the Saline, Oleous and Urinous Spirits aſcend, the Eſſential and Seminal Parts remaining below, fixed and united; in

which only consists the Specifick Vertue for the Cure of Chronick and Refractory Diseases: for bodily Spirits only have Power to reach fixed Diseases; yet not all, but such only as they are appropriated to.

Another Principal, Mechanical and Mathematical Demonstration, the sole, true and only Proof of *the Oleosum* of *the Antients*, is this, that when prepared, it will by an active Dissolution on other Concretes manifest their Medicinal Vertues; as, namely, on *Harts-horn*, *Unicorn's-horn*, *Crab's-eyes*, *Pearl* and *Coral*; it fixes *Mercury*, and dissolves all the Metals under *Sol* and *Lune*, from whence proceeds that variety of Specifick and Succedaneous Medicines, appropriated to Stubborn, Rebellious and Chronick Diseases, abundantly more than from the *Oleosum* it self, that being, in its Medicinal Vertue, only an Active, Dissolving and Absterfive Medicine, so passing the six Digestions, according to **Helmont**, unconquered, whose Specifick Vertue is to dissolve all the Tartarous Humours of the *Gout*. *Præternatural Obstructions*, and the *Stone* or *Gravel* in the *Reins* or *Kidneys*.

I have an Instance of this kind, as an undeniable Proof, in the Cure of a young Man, twenty Years of Age, in whom all Physitians allowed the Disease Hereditary, he being born with it; yet this same *Spirit* of *Tartar* would not cure an *Elephantiasis*, or *Pox*, but as it was specificated by *Mercury*, the only Specifick for those Diseases; neither would it hasten Delivery without the Appropriation of the Liver

Liver of an Eel, Cinnamon or Unicorn's-horn, Specificks in that caſe; neither would it cure a Patient of mine, who was afflicted with a Fever, and given over as paſt hope; but as it was Specificated with the Sulphur of *Venus*, which Perſon is ſtill alive to teſtify, that he was cured as with a Charm: Further, I tried the ſame upon another, who had an ill Habit of Body, Conſumptive, and ſo far waſted, that Phyſitians ſaid he was incurable; but it ſucceeded not, 'till Specificated with Oyl of Cinnamon, Myrrh, Aloes and Saffron, he was then reſtored thereby to a Miracle in leſs than a Month, *&c.*

From hence may eaſily be diſcerned the Ignorance of thoſe, who pretend to cure all Chronick Diſeaſes by one Medicine, and that but a ſlight and Volatile *Oleoſum*, which will not paſs beyond the Veſſels of the ſecond Digeſtion, and conſequently only reaching acute Diſeaſes: I do allow them to be pretty Medicines, but I would have them called by agreeable Names, the Field of Learning being large enough, without offering any Abuſe to the Antients.

For the true Name and thing is only to be diſtinguiſhed by the aforeſaid Marks, which if it anſwers not, we may readily conclude the Authors as ſtupid, as the Apoſtate *Jews* of old, who ſaid, the Fathers were fallen a ſleep, and all things remained as they were, and ſo regarded not the true *Meſſiah* when he came. With Divine Reverence to the Fountain, this I doubt is the State of our preſent

Oleoſum-mungers, who think, that (the Antients being dead) there is no true Diſciple remaining to eſſay their Proficiency, and therefore conclude, that their words may paſs for current with the Ignorant, who are too eaſily impoſed on.

But depend, that if your *Genuine Oleoſum of the Antient Philoſophers* (as you call it) will not bear the Probe, and that if you refuſe to anſwer me the next Courant, I muſt count you an Impoſtor, Publiſhing to the World falſe Medicines in true Names, and that you are worthy to be expoſed as ſuch, for a Caution to the Ignorant, and an Information to the truly Ingenious, *&c.*

Obſerve Reader, tho' I ſent to his Houſe for an Anſwer to theſe, yet I received none; I ſuppoſe that Truth carried ſuch a convincing Teſtimony with it, that he thought Silence the beſt way to ſtop my Mouth, or elſe, as ſome may imagine, that Silence is a Contempt, and that he would baffle me that way, which was not the Caſe here; for it wrought that Effect, that he alter'd his Advertiſement in the Courant upon it, as may be eaſily proved, if the File of Courants is ſearch'd, and therefore near about the ſame time I ſent him this following Letter.

SIR,

SIR,

A Civil Anſwer to my Letter, ſeeing I wrote like a Son of Art, was but what was requiſite to have been perform'd on your part, as a pretended Brother; and your omiſſion in this has been the cauſe of theſe, and I cannot chooſe, but be plain to tell you, when I conſider your unadviſed Boldneſs in your Advertiſements and Book, eſpecially the two firſt Paragraphs, to ſo ſingle and ſlight a Medicine, ſeeing I am bold to aſſert, that *Human Urine* is the Subject of it, and that it is produced by an eaſie Artifice; for he that knows how to Concentrate new Urine, before it has taken any Ferments, and then Ferment by a ſecret Circulation, unites the two Salts, Volatile and fixed, with the ſecret Oleous Light, *viz.* That from whence the *Phoſphorus* proceeds; ſuch an one (I ſay, I am bold to tell you) needs not want the Wine of Urine, as good as yours; yours being not Homogeneous, nor a Spirit, as is demonſtrable by an eaſie Artifice, but ſeparable into two diſtinct Parts, which that which is Homogeneous can never be.

Therefore what you aſſert concerning its Name, and your Aſſurance thereon, ſaying, *'tis too evident to be confuted by the Artifice of any*; as alſo concerning its Preparation, when you ſay, *the Antients have left room for its Improvement to no ſmall Advantage of the Medicine*: And then wou'd inſinuate, that you

have brought it to ſuch a Perfection, as not capable of an higher Exaltation; and that therefore it muſt conſequently excel, and that not a little, what was prepared by old **Van Helmont.** All this I look upon ſuch a piece of unparallel'd Cant and Banter, ſo great an Impoſition upon the World, and Abuſe to **Helmont,** that Morning Star of Art, that no Son of Wiſdom can bear without Reproof; ſeeing you have vainly Arrogated to your ſelf the Preheminency, and by a fond and fooliſh Conceit, make your ſelf as much above him, as the Sun excels a Star; therefore it will be requiſite to conſider theſe things apart, and firſt of the Name.

As to the Name, I read not of any Urinous Spirits Entituled *Oleoſums*, either in **Baſil, Valentine, Paracelſus, Helmont** or **Starkey,** that being, I ſuppoſe, a newer Coin'd Word, taking its Riſe from **Sylvius,** the *Famous Profeſſor of* **Leyden**; nor do I read of any Medicines that deſerve that Name but ſuch as are included under theſe three Heads, *viz. Volatile Salt of Tartar, Liquor Alchaheſt, and Mercury of the Philoſophers*, which are known by three diſtinct Marks, *ſc.* the *Salt* of *Tartar* is a ſaline Oily Medicine; the *Liquor Alchaheſt* an Oleous Saline Spirit; and the *Mercury* of *Philoſophers* a Sulphureous Saline Butter: The firſt is made ſo by being Volatilized by Eſſential Oils and Vinous Spirits; the *Liquor Alchaheſt* is the Mercurial and Sulphureous Power united, by the forcible Diſſolution of its own Body, and ſo brought into a Saline

line Oil; and the Mercury of Philoſophers is an Union of the Water, Blood and Spirit, the Body being diſſolved by a Natural Proceſs, which by a ſecond Rotation becomes Duplicate; each of theſe bears a particular Mark or Character, by which it is to be known: The *Salt* of *Tartar* Oylified bears this Character, *ſc.* its diſſolving Vertue, as aforeſaid, on Perl, Crab's-eyes, and Unicorn's-horn, and all the Metals under *Sol* and *Lune*, and fixes *Mercury*: The *Liquor Alchaheſt* fixes *Mercury*, and diſſolves all Bodies univerſally, yet it ſelf remains Immortal. The *Mercury* of *Philoſophers*, his Character is to diſſolve Beings by way of Generation; but yours bearing none of theſe, by Conſequence can't be the *Oleoſum* of *the Antients*, nor that of **Helmont**, which he advanced to ſo great Perfection, as no Maſter breathing could ever exalt higher: His Maſterſhip he has plainly ſhewn to the Sons of Wiſdom by the Mechanick Proofs, *viz. Its diſſolving a Charcole, fixing Mercury, ſo as to bear Teſt and Copel, and bringing Gold over the Helm*; therefore I think it the higheſt Arrogance in you, to pretend to amend that, which you know not any thing of: ſo that as yours deſerves not the Name of an *Oleoſum*, much leſs to be ſtiled the *Oleoſum of the Antient Philoſophers.*

For Secondly, The Nature of yours plainly ſhews that it deſerves not the Name of *the Oleoſum of the Antients*, nor indeed of an *Oleoſum*; for an *Oleoſum* is Globical and Fat, and being poured into Water, makes a Milky Fat-

neſs there, by which a true *Oleoſum* may be known; but yours, not giving theſe Signs, in the leaſt, may be concluded not half a Medicine; for Urine is but the Recrement of Blood from the Nutriment taken in; the Blood is the Balſom, containing the Life, and Ferments, Lamp and Fewel of it; ſo that except the Eſſence of the Blood be therewith united, the Medicine is incompleat; and thoſe prepared from Urine alone are the meaneſt half, becauſe according to **Helmont** and others, from the Coagulating Urinous Spirits and Salts, the Gravel in the Reins and Kidneys, Joint and Chalky Gout have their Original; and my own Experience confirms the ſame, having twenty Years ago form'd Stones (like the *Duelech*) and Sand, in quantity, from Urinous Salts.

Thirdly, From what has been ſaid, the Nature and Inſufficiency of your Medicine may not only be diſcerned, but alſo your Deficiency in making good what you ſo publickly Aſſert; for **Helmont** was ſo compleat a Maſter, that he left no room for any Improvement, nor to excel in any degree whatever, what he prepared and enjoyed in his Time, and gave as an Hiſtory of in his Writings; concerning which that Worthy Son of Art, **Philalethes** bears his Teſtimony in theſe words, *That* his *Writings, when the World ſhould injoy them, would (he ſuppoſed) be the higheſt piece of Philoſophy that ever was written.* If I ſhould then ask you by what Authority you preſume to give Judgment concern-

ing

ing his Attainments; I reckon you'll be highly baffled to give an anſwer, ſeeing your Age cannot demonſtrate that you were capable of any Knowledge of him by Acquaintance, yea, the moſt familiar Acquaintance in the World, ſo as to be converſant with him in his Operations; without which there could be no true Judgment of his Attainments: every Artiſt labouring in Chymiſtry, and enjoying Secrets, muſt aſſent to this Aſſertion; and if you ſhould ſay, you gather it from the Hiſtory of his Writings, that abſolutely requires Proof; for I can ſee no ſuch deficiency recorded there: And this Proof muſt not be Vaunting Cant, but demonſtrative, ſhewing the Nature of Helmont's Medicine, with which you parallel yours, and pretend to name it from, and wherein the Difficiency of Helmont's conſiſts; alſo the Nature of yours, and wherein you have excel'd, and when this is done I am well ſatisfied, the World will have very little Eſteem of your Medicine. But if you decline this, you have no room left to juſtifie your Proceedings, in ſpeaking ſo contemptiouſly of ſo great an Artiſt, and taking the Crown from off his Head, ſetting it on your own, as if to you belong'd the Maſterſhip, when all the while I am well ſatisfied, you are not worthy to hold him the Candle: May not we judge you of the number of thoſe, that ignorantly judge of things, they underſtand not, and ſhew that your deſign is but to baffle and banter the World, by putting great Names on Trivia

Medi

Medicines, impoſing by falſe Gloſſes, to make your Market the greater.

I cannot paſs by, without taking notice of an other Abſurdity, *viz.* your Aſſertion, *that the laſt Man on Record, that poſſeſſed this noble Medicine was Van* **Helmont**; but you are not pleas'd to cite that Record, whereby we might know what Name he call'd it, *&c.* If you would inſinuate, as if it ſhould be the *Alchaheſt*, you are in this Point alſo highly miſtaken; for ſince him it has been poſſeſſed by the famous **Ludovicus de Comit**: by **Philalethes**, and ſome ſay by **Starkey**, as alſo the *Oleoſum* of *Tartar* and *Urine*; but having written particularly concerning the latter, I ſhall now draw to a Concluſion; aſſuring you, that a Slight or Contempt ſhall not anſwer this; for ſeeing you have expoſed a kind of Publick Challenge to the World in your Advertiſements, I do expect that this ſhall have ſome Publick Anſwer, or elſe you may depend, I ſhall expoſe you to the Publick, and Print theſe Letters, of which, for that end I keep a Coppy, *&c.*

Thus, Reader, having given the Coppy of the Letters I ſent to *Helmont*'s *Corrector*, I will leave the experienced, judicious, and unbyaſs'd to judge of it, and how far I have Truth and Verity on my ſide, and how far I am enabled by theſe Animadverſions, and by daily Experience to vindicate ſo great a Maſter as **Helmont** was, whoſe Works Glory in their Author's Perfection and high Attainments, and moſt ſound

Deli-

Deliveries; and as the *Volatile Salt of Tartar, and Liquor Alchaheſt* were enjoyed by him in their compleat and higheſt Perfection, and tho' he hath written of them in Ænigmatical Terms, becauſe he would not have them too common, and hath given the Studious Opportunity to ſeek with indefatigable Labour, if ever he intend to obtain his deſired end, yet it doth not follow that all who ſeek ſhall obtain; for as **Helmont** ſays, *God ſells Art for Labour*, and' tis infallibly ſo, in that the Knowledge of theſe things is the Gift of God, and all that run do not win the Prize; and the more the pitty we have but few *Pallaſes* in Art, to decide the Controverſie, but the Golden Apple that was to be given to the faireſt, was never by half ſo valuable to me as true Medicine, and ſuch as carry a demonſtrative Proof with them; and I never deſire to attain an higher Perfection therein, than **Helmont** did in his days, and yet I might then value my ſelf equal to the beſt Maſters in *Europe*; ſo that there is no room to pretend the bettering of what **Helmont** has done, but on the contrary, all that do not underſtand him are by many thouſand parts ſhort of his Attainments, and the Scope that he has given in his Writings by only general Hints of the Preparation of his Medicaments, admits not of their being better'd; but the difficulty is, that many are thereby kept in *Dædalus*'s *Labyrinth* from obtaining; for that he is as difficult to be underſtood, as the

the Story of *Medea* and *Jaſon*, or the twelve Labours of *Hercules*, or any other of the Poetical and Philoſophical *Ænigma's*; when they are obtained, they are known by the Signs and Demonſtrations afore-given; ſo that thoſe who pretend to be Maſters of them without theſe Signs, I may ſay, they have long ſung *Parturiunt Montes*, &c. So that I ſhall paſs them by, and come to ſpeak a few words concerning *Powers* and *Oleoſums*, as an Introduction to the following Chapter.

Oleoſums and *Powers*, wholly conſiſt in an Union of their fixed Alchalizated Salts, Vinous Spirits, and Eſſential Oyls, after the ſame *Modus* as the Volatization of *Salt* of *Tartar*; therefore well might **Starkey** ſay, *the Preſcription of theſe is rather a common place than ſingle Receipt*; for if you learn one you learn all; and I have given you ſome candid Eſſays in the following Sheets, in order to the attaining thereof; but by the way I would have you to underſtand, that it is not ſo written, that every Hog may come to the Honey-pot: For where I ſpeak of the moſt Inferior ſort, *viz.* Thoſe prepared by *Sal-Armoniack*, you are not to underſtand the common *Sal-Armoniack*, for that will never effect it, but a Philoſophical one, prepared wholly from the *General Spirit*, being Sulphureous, Fat and Bituminous, and has an internal, decocting Fire in it, which performs the Act of Union, ſuperiour to the *Copavian Balm*, and is the very ſame, by which the *Salt* of *Tartar* is Vola-

Volatized; but theſe *Oleoſums* and *Powers* are done in a ſhort time by Cohobation, whereas the latter is done by ſecret Circulation and Decoction, and by length of time; nay, the Knowledge of this *Sal-Armoniack* is the very Key that opens the door to the obtaining of our *Sal Panariſtos*; for without it you can never bring the Univerſal Elements to Harmony, and therefore has **Philalethes**, and other Adepts, call'd this *Sal Armoniack*, *Arſenicum*; for that the Philoſophers *Arſenicum* is the flaſhing of Metals or their Salt, by which the other Principles are brought to Union and Durability, by a Natural Separation of their Impurities.

Reader, Meditate well on theſe Words, for they are worth thy time ſpent about them, and peradventure I have dropt that here, which may never more in ſo much plainneſs flow from my Pen, whilſt I am on this ſide Eternity; in that I have at once given you the Key of all the Miſteries that have been treated on ſince the Foundation of the World; and that the truly worthy may conceive ſo, as to enjoy, is the ſincere Deſires of your Cordial Friend.

CHAP.



CHAP. III.

Poteſtates Nobiliſſimæ Succedaneæ & Specificæ per Sal : Tartari Volatil : or Noble Succedaneous Specifick Powers.

THE Foundation of theſe *Succedaneous Powers* is fixed *Alkalies*, produced by the Fire of Conflagration and Calcination from dried Herbs, as Mugwort, Wormwood, *&c.* Or from the *Argal* or Lees of Wine, which produces a noble Alkalie, no way inferior to any other whatſoever, and will ſupply the place of any of them, there being in *Tartar* whatever, may be ſaid to be in any other fixed Salt; and therefore has Starkey not undeſervedly named them *the Publick Family of Alkalies*, ſo that you need not be difficult in the choice of *Alkalies*, provided you have but that of *Tartar*; for you may work the ſame thing with it, as with the Salt of any other Vegetable, when united with their Eſſential Oils and burning Spirits, and will carry the ſame Taſt, Vertue and Efficacy with it.

So that the great Buſineſs of Art, is to render the Salt Volatile, in order to obtain theſe *Succedaneous* and *Specifick Powers*: And here you are to obſerve, that what theſe Salts are deprived of in their being made fixed (for

(for that *Alkalies* are not a Product of Nature, but of Art) muſt be again added in a purified Degree for their Volatilization.

Now we ſee, that *Argal* parts with a more Volatile Urinous *Alkaly* in their Production, which is aſſumed by an Union of the more perfect Saline with the fixed and permanent Sulphur, and ſo becomes Alkalizate, and fixed with a kind of Metallick Fixation, ſo that we may readily conclude, that the Fury of *Vulcan* in this Act, does not only devour the Volatile Saline and Sulphurous Parts, we have been ſpeaking of, but alſo their ſecret Tye of Life is ſent away, together with that crude and undigeſted Air that violently fills the Pores of every Body, from whence comes the Dregs, Corruptions, Fætidneſs and Stink of all Oyls and Spirits; I ſpeak this knowingly, like a Philoſopher; for that this Crude Air or burning, fætid Sulphur being ſeparated, the Principles become Balſamick and fragrant: We have an Example, what this Crude Air or Fæted Oil is, in the Oil of *Sea-coal*, *Soot*, *Hart's-horn*, and that of *Tartar*, which obtains not any kind of Sweetneſs, but by often Rectification, and that from ſome Mineral Earths, indued with an Acid Fixity to inſorb theſe Corruptions.

Therefore what you deprive *Alkalies* of in their Fixation, muſt be again added in a purified Degree, for their Volatization; that is the Reaſon that *Eſſential Oils* and *Vinous Spirits*, if united by a due *Medium*, do again Volatilize them; but obſerve, this *Medium* muſt be not

not only Bituminous and Sulphureous, but alſo indued with that Tye of Life which they were deprived of in their Fixation, or elſe it will be impoſſible to bring the Principles again to Union.

In the firſt place, therefore it is highly neceſſary that you know the Purification of *Salt* of *Tartar*, both from its Internal and External Foulneſs; the External is taken off by a Reiterate Diſſolution and Congelation in Water; but the Internal only by a Fermentative Decoction, ſtirring up the Internal Fire, whereby the interwoven Attoms of Corruption and Defilements will be ſeparated from the pure butterified Salt, which being brought to ſuch a degree of Perfection, it is fitly prepared for its Volatilization, and Union with burning *Spirits* and *Eſſential Oils*; but theſe unite not, as I have already ſaid, but by a proper *Medium*, which is bituminous and fat, of which there are two ſorts, Particular and Univerſal; the Particular may be known by its Balmy Nature and Healing Qualities, and in Scripture it is deſcribed, where the Query is asked, *is there no Balm in Gilead? Is there no Phyſician there?* The Univerſal is a certain Volatile *Armoniack Salt*, of a middle Nature between *Mercury* and *Arſenick*, of a very fat and bituminous Nature, and univerſal Operation, as being the Band and Tye of all the Elements; being alſo of a middle Nature, between a Body and a Spirit, and therefore called *Diſpoſitio Media*: I ſhall ſpeak ſo much con-

concerning theſe two *Mediums*, as I think convenient to make this Part compleat.

As to the firſt, the *Modus* is only to imbibe the *Salt* with this *Bituminous Matter*, firſt cleanſed by Water in a moderate digeſtive Heat, as that of Hatching of Chickens, by a reiterated Operation, and hourly ſtirring, until it has made a full Ingreſs into the Body, and it becomes thereby ſo much ſatiated, that it refuſes to take in any more; then you may Putrifie it in its own *Volatile Spirit*; and it will unite with it, and become Volatile, Spiritual and Tranſparent; which being diſtil'd over by *Cohobation*, *will then diſſolve all green Vegetables, without heat in little time into their Eſſences and Powers, which will ſeparate into two diſtinct Oils from all their Dead and Corrupt* Fæces: Let this ſuffice for the Particular.

As to the univerſal way, it is by uniting this ſaid *General Medium* with the *Salt* of *Tartar*, in due proportion; and imbibe it with *Eſſential Oils*, until the Salt hath ſwallowed up enough to aſſatiate its Thirſt, the which is called *Pondus Naturæ*; and this is performed by Humidations and Exſiccaſions, or ſucceſſive Feedings, and as the Worthy *Starkey* ſays, *they muſt be dried by the Air, and moiſten'd by the Fire and Ferment of Nature*: So by a gentle Decoction brought to a total Volatility, and that in three Months time, according to **Helmont**, yet done without Water; for our Mercurial-Armoniack, and Univerſal Medium is firſt aſſatiated with his own Spirit or Vinegar, and ſo made Fat, Sulphureous and

Bituminous, containing an internal Fire of Union to Salts and Oils, and yet a Spiritual and Airy one for their Volatilization: These are the Air and Fire of Nature, and are the same Principles, tho' more crude, with those from whence the *Liquor Alkahest* does proceed; nay, there may proceed Matters or *Mediums* in your search for that Liquor, to wit, the *Alchahest*, (if upon a right Subject) which, tho' through your Errors, they are render'd unfit for that Work, yet may very well answer in the Volatilizing of *Tartar*, especially, such as are *Vinous* and of an *Armoniack* and *Bituminous Nature*; therefore, says the Worthy **Helmont**, *if you cannot obtain the Secret of our Fire, then learn to make the Salt of Tartar Volatile, and therewith perform your Dissolutions.*

The aforesaid *Essential Salts* are the true Foundation of the *Volatile* and *Genuine Spirit of the Antients*; and tho' these Salts do dissolve in Water, and mix without any Oiliness swimming on top, which shews their radical Union, they will again boil up without any loss of Vertue: But observe, the Water or Wine you dissolve them in, will, if distill'd, give in the first part a fragrant Spirit of a strong taste of the *Essential Oil* and *Salt*; yet that is not the true *Spirit* of *Tartar*; for if you stop your Operation, as the Flegm begins to come, and gently dry your *Salt* in a slow Fire of Nature, and then in the like Fire imbibe it with its own Spirit, till both become one,

one; you may then mix that *Salt* with *Potters Earth*, and diſtil, and Cohobate till all is come over, which will then afford you good cauſe to Glory; in that you have obtain'd the *true* and *Genuine Spirit* of *Tartar*, of which **Paracelſus, Helmont** and **Starkey** ſo much boaſt; which performs all, both as to the diſſolution of Concretes, and curing Diſeaſes that they have aſcribed to it.

But if theſe *Salts* are not diſſolved in *Water* or *Wine*, but in the ſtrong *Spirit* of *Wine*, or the highly *Rectified Spirit* of the Concrete, whether *Wormwood*, *Mint*, *Bawme*, *Cinnamon*, or the like, and their Spirits drawn off, part will aſcend in a ſtrong fragrant Spirit, which being ſaved till the Flegm comes, and then the Salt gently dried, as before, and imbibed with its own Spirit, till both become one, which they'll readily do; becauſe you have that *Medium* that makes the fixed Salts, and them readily touch, and upon the bare touch, as *Helmont* ſays, *one third will be converted into Elementary Water*; which (I ſay) being gently dried becomes hungry, and muſt be fed with *Eſſential Oils* and *Vinous Spirits* ſo often, till they will ſublime in the Form of a *Salt* in a gentle Fire, that being really neceſſary to preſerve their Fragrancy, and then you have them in the higheſt degree of Perfection, that Art and Nature can advance them to.

By this Method you may obtain, not only the *Powers* of *Wormwood* and other Herbs, at a lower degree of Perfection, which I in my firſt Edition Publiſhed in Miſterious Terms,

under the Title of *Poteſtates Abſynthii*; but alſo all ſorts of *Eſſential Salts*, according to the Nature of the Oil you make them with: And 'tis obſervable in their Elixeration and Volatilization, the Oil will be wholly converted into a Chryſtalline Salt, a ſmall part only excepted, which will be turned into a Reſinous Gum, diſtinct from what is Salified; which ſaid Salt contains the *Vita Media* and whole *Craſis* of the Vegetable: For by this way of Union they contract from each other a wonderful Vertue; from the Salt proceeds the Abſterſive, and from the Oil the Balſamick and Vital Nature, very fragrant, refreſhing the Vital Spirits, and blotting out the *Diſeaſy Ideas*, as having paſs'd thro' Death and Mortification, and are Regenerated from their fixed State to a new Life and Volatility, being of an Hermaphroditical Nature, retaining the Vertue of both Parents. Theſe are thoſe *Salts* ſo much commended by **Van Helmont**, who tells you, *that he who knows how to convert the Oil of Cinnamon, by means of its own Alkaly into a Saline Nature, has a certain Cure for the Apoplexy and Palſie*, and in another place, *that the Salt of Wormwood, thus made, is a true Specifick for the Cure of all kind of Fevers.*

Here is a large Field for Medicine, for if you learn to make one *Eſſential Salt*, you learn all; ſo that you may at pleaſure make great variety, as of *Cloves*, *Mace*, *Nutmegs*, *Fennel*, *Cummin*, *Coriander*, *Orange*, *Juniper*, *Roſemary*, *Camomile*, and the like; nay, even

of

of things Gummous, as *Turpentine*, *Amber*. 'Tis obſervable that theſe Salts in ſhooting take on the Form of Sugar-candy.

Obſerve, by the ſame Rule alſo is obtained the *Balſam Samech* of Helmont and Paracelſus, which is only an Union of pure *Salt* of *Tartar* with pure *Spirit* of *Wine*, digeſted and brought to a Balſam, which ſome about Town have been pretending to finiſh theſe twenty Years; and I will give 'em Twenty more, eſpecially one of 'em, who I am well ſatisfied is abundantly ignorant of the *Univerſal Medium*, by which it is performed, and yet uſes the freedom to call others *Jumblers in Chymiſtry*.

This *Samech* may be united with the Corrected Tincture of any Vegitable, eſpecially of *Opium*, and you've a certain Cure for a Troop of Diſeaſes; or you may make it Saline, and then unite it with the Macerated Tincture of any Vegetable; for theſe Salts have a Communicative Ferment to them; then digeſt in a Chicken-heat, and 'twill all in about twelve or fifteen Days be converted into a Chryſtalline Salt.

Thus, the *Tincture* of *Wormwood* exalts its own *Salt*, and ſo the like of other Vegetables: Nay, moreover, you may by this way have a *Salt* of ſuch Herbs, as will not by Diſtillation yield their *Eſſential Oils*, as of *Hellebore*, *Jallop*, *Briony*, *Elecampane*, and many others, nay, even from *Saffron*, and many things of a more Gummous Nature. By this means you may, through Cohobation with the *Eſ-*

ſential Oil, bring over the *Sulphur* of any of the inferiour Metals and Minerals, even of *Sulphur Vive*, in the form of a *fatid* Oyl, which being ſeparated from all its Flegm, and Elixerated, and made fragrant with Aromatick Spirits, as *Cardamum*, *Cinnamon*, and the like, then brought to an *Eſſential Salt* or *Samech*, you have a Medicine, on which you may rely in the moſt difficult Caſes.

In your Elixerations and Volatizations you may make a Compound of *Eſſential Oils* and *Tinctures*, according to their Specifick Vertues, appropriated to Diſeaſes; for Example, I will give you two or three which I approve of.

For the Diſeaſes of the Head, In the firſt place, I approve of the Compoſition of the *Apoplectick Balſam*, which is as follows, ℞ *Oyl of Nutmegs by expreſſion* ℥iii, *Oil of Cloves*, *gutt.* 20, *Oils of Mace*, *Lavender*, *Sweet-marjoram Cinnamon*, *Rhody*, *ana. gutt.* 15. *Balſam of Peru*, *enough to incorporate them in a Marble Mortar to a Balſam: then add Maſtick*, *Civet*, *Ambergreece*, *ana. gutt* 6.

Let theſe be Elixerated with Oil of *Roſemary*, and brought into a *Samech* with the Tincture of *Lavender*, *Roſemary-flowers*, and *Roſa Solis*.

For the Diſeaſes of the Breaſt and Stomach, you may Elixerate with Oil of *Cinnamon*, *Turpentine*, and white Oil of *Amber*, together with the Oil of *Bawm*; and bring into a *Samech* with the Tincture of *Coral*, or of *Liquorice*, *Elecampane*, *Gentian*, *Galingal*

Galingal taken out in the ſtrong Spirit of *Scurvy-graſs*.

For Wind, Gripes and Chollick, Elixerate your *Salt* of *Tartar* with oil of *Aniſeeds*, and Chymical oil of *Camomile-flowers*, and bring it to a *Samech* with the Tincture of *Opium*, *Myrrh*, *Aloes* and *Saffron*, and then you've a Medicine for the Cure of twenty other Diſeaſes.

For the Stone, Elixerate your *Salt* with oil of *Turpentine*, and the white oil of *Gum Animi*, and bring it into a *Samech* with the Tincture of *Arſmart*, *Cinnamon* and *Opium*.

For the Pox, Scurvey and **Leproſie,** and **Virulent Gonorrhæa's,** Elixerate your *Salt* with oil of *Saſſafraſs*, and the white oil of *Soot*, and bring it to a *Samech* with the Tincture of *Gum Guaiacum*, and *Balſam Capavii* and *Sarſaparilla*.

Now in the Elixeration, if you add the *Sulphur* of *Antimony*, *Venus* or *Spelter*, and then diſtil into a Volatile Spirit, by Cohobation, as before directed, and Cohobate on *Common Mercury*, 'till it comes to a middle Fixation, you will have a Medicine, in which you may Glory, for the Cure, not only of the foreſaid Diſeaſes, but alſo of all other Refractory ones whatever.

For **Aſthmaes, Conſumptions, Palſies, Apoplexies, inveterate Vertigoes,** or **Swimmings in the Head,** Elixerate your *Salt* with oil of *Cinnamon*, *Cloves*, and *Cedar*; and bring it into a *Samech* with the Tincture of *Cedar* and *Bawm*; digeſt 'till it

Salifies, and is brought to a Volatility and fragrant Nature; then have you a Medicine that will perform all, what can be expected from a Vegetable Remedy, and does very much contribute to long Life. The Medicines thus prepared, are not undeservedly called *Alkalium Apex*, or the top of Alkalies, and Crown of the Physician: *The Dose* not *exceeding* 15 *or* 20 *Grains at most.*

From what has been said, you may see there is an Affinity between *Essential Oils*, *Vegetable Tinctures* and *Vinous Spirits*, as also in the way of Working, between the Elixeration with Essential Oils, and bringing it to a *Samech* with *Spirit* of *Wine*: But in the end there is this difference, the one Distils in the Nature of a *Spirit*, and the other Sublimes in Form of a *Salt*.

Now that you may not be to seek of Appropriated *Specificks*, some not being satisfied without a large Field, I'll give you a small Table, Collected above twenty Years ago, as follows.

For the Diseases of the Head, the *Sulphur* of *the Vitriol* of *Venus*, and of *Lune* and *Mercury*, or any precious Stones wrought up with *Oil of Rosemary*, *Lavender* and *Cinnamon*, and the *Tinctures* of *black* and *white Hellebore* and *Opium*, and then Aromatized with the *Spirit* of *Coriander-seeds*, *Cardamums*, and *Cinnamon*; this is also an excellent *Splenetick*. Or thus, *Hellebore*, *Asarum*, *Briony-roots* and *Jallop*, sometimes that and *Opium*: which is then called *Elixir Laudani Cephalicum & Spleneticum*,

or

or an Easer of Pain, appropriated to the Head and Spleen.

For the Diseases of the Thorax or Breast, I approve of *Opium*, *Pearl*, *White Talk*, and the *Sulphur* of *Lead*, wrought up with *Oil* of *Cedar*, *Oleum Regeneratum*, and the fixed Oil of the *Fir-tree*, Oil of *Oranges*, *Fennel* and *Lillies*, with the Tincture of *Saffron*, *Marygold-flowers*, *Radishes*, *Lignum Aloes*, and *Pepper*; and then Aromatized with *Spirit* of *Caraway-seeds*, *Cummin-seeds*, *Nutmegs*, *Cardamums* and *Coriander-seeds*.

For the Diseases of the Stomach, the *Sulphur* of *Juniper*, and of the *Metallus Masculus* is very good, with the *Oil* of *Bawm*, *Pepper*, *Wormwood* and *Citron-peels*, being brought into a *Samech* with the *Tincture* of *Gentian*, *Scordium*, *Hellebore*, *Rhubarb*, *Raisins* and *Cassia*, and then Aromatized with Spirit of *Bawm*, *Angelica*, *Saffron*, *Rosemary-flowers*, *Cochenele* and *Cinnamon*.

For the Diseases of the Intestines and Guts, the *Sulphur* of *Mars*, or *Venus* is very proper; with the *Oil* of *Bay-berries*, *Juniper-berries*, *Cinnamon* and *Camomile-flowers*, brought into a *Samech* with *Tincture* of *Opium*, *Pilewort*, *Myrtle*, *Sumach*, *Betony*, *Satyrion* and *Camphore*; *Aromatized* with Spirit of Sweet *Fennel-seeds*, *Cinnamon*, *Cloves* and *Mace*: But for Fluxes, you may use *Storax*, *Caranna*, *Gum Gutta*, which is also good for Coughs; but for violent Costiveness, temper with *Colloquintida*, *Aloes* and *Balsam* of *Peru*.

For

For the Diſeaſes of the Liver, uſe *Antimony*, made into a *Regulus*, and its *Sulphur* ſeparated, or the *Sulphur* of *Mercury*; Elixerate with *Oil* of *Tar*, *Lignum Rhodium*, and *Guaiacum*, and bring into a *Samech* with *Tincture* of *Elecampane-roots*, *Rhubarb* and *Horſe-radiſh*, Aromatizing with *Spirit* of *Cinnamon* and *Lign. Caſſia*.

For the Diſeaſes of the Spleen, take the *Sulphur* of *Saturn*, and Elixerate with *Oil* of *Amber*, *Turpentine*, and *Juniper*, and bring into a *Samech* with *Tincture* of *Spleenwort*, *Satyrion*, *Black Hellebore*, *Calamint*, *Cortex Jeſuiticum*, *Snake-root*, *Ʃa'ma Chriſti*, and then Aromatize with *Spirit* of *Bawm*, *Mint*, *Roſemary-flowers*, and *Coriander-ſeeds*; this is alſo excellent for the Cure of Agues, *&c.*

For Diſeaſes of the Lungs, and Meſentery or ſweet Bread, take the *Sulphur* of *Juniper*, or *Talk*, reſolved, and Elixerate with Oil of *Bawm*, *Oleum Regeneratum*, and *Oil* of *Myrtles*, and conform into a *Samech* with *Tincture* of *Opium*, *Angelica*, *Spaniſh Zedory*; and in the time of the Plague add the Tincture of *Contrayerva*, *Scorzonera*, *Vincitoxicum*, *Snake-root* and *Burdock*; then to Aromatize it, make uſe of *Aqua Peſtilentia*, as preſcribed in our *Chymicus Rationalis*.

For the Diſeaſes of the Reins, take *Sulphur* of *Vitriol*, or *Sulphur Univerſale*, and Elixerate with *Oil* of *Turpentine*, *Aniſeeds* and *Juniper*; and for Tincture uſe that of *Saxifrage Galengale Marſh-mallows*, the *Cyprus-tree*, and *Buck-thorn-berries*, the Juice being brought to

a

a Robe, and then the Tincture taken; and for an Aromatick, the Spirit of *Corianders* and *Alſpice.*

Obſerve, the Artiſt is no way confin'd to theſe Preſcriptions, but may vary them himſelf, according as Reaſon ſhall beſt guide him, only remembring that he always take ſuch Appropriated *Specificks*, as are of the moſt general Tendency; that ſo a few Medicines may cure a great many Diſeaſes; for I am one of them that eſteem not a multitude of Medicines, but rather covet to reduce Practice to ſix or ſeven.

When you are Maſter of the *Eſſential Salts*, you may obtain very good Medicines, without exalting them to the higheſt degree of Perfection; for theſe *Eſſential Salts* will in highly *Rectified Spirit* of *Wine*, again admit of the corrected Tincture of the Vegetables to be Extracted; for if you put *Spirit* of *Wine* on theſe *Eſſential Salts*, and then digeſt in a gentle Heat, the *Spirit*, by refuſion or pouring off, as often as it is Tinged, will Extract the whole *Tincture* of the Vegetables, leaving the *Salt* behind robb'd of the ſame: From whence it may be gather'd that the *Salt* and *Tincture* are Centrally diſtinct, tho' they have Centrally wrought each on the other: Then this *Spirit* of *Wine* being diſtill'd off in a gentle Heat, the *Tincture* will remain, and is the whole *Craſis* of the Concrete; which is a noble Preparation for ſuch Concretes as are Balſamick and Odoriferous, and where the Tincture is deſired free from the mixture of

Salts

Salts, as namely, where the bare Refreſhment without Abſterſion is deſired and required.

Thus is made the moſt noble *Aroph* of **Helmont** out of *Satyrion*, and may be uſed, either the *Tincture* alone, ſeparated from the *Salt* by Extraction with *Spirit* of *Wine*, or mixed with the *Elixerated Salt*; which I rather approve and chooſe, unleſs in caſe, where the Back is to be ſtrengthen'd, as in Women afflicted with Waſting; otherwiſe the Abſterſiveneſs of the Saline Elixir promotes the Cure of the *Nephritis*, and *Stone* or *Gravel*.

By this way of Working you may command a *Salt* from *Opium*, which is a wonderful *Arcanum* for *Fevers*, *Agues*, and *Tormenting Pains*; the like from *Hellebore* for *Melancholy*, *Madneſs* and *lingring Fevers*. Thus, knowing theſe *Salts*, you have a true Key whereby you may command Nature's choiceſt Specifick Medicines, which are ſhut up in the moſt virulent and poiſonous Vegetables; as alſo their pure Sulphurs, in which the Form and Light of every Being inhabits; which Light is their Life, and in it ſelf is of a Saline, Tranſparent and Chryſtalline Nature, and contains the whole Vertue of that Being, whence Extracted; for Light has a general Tendency, of which there be two ſorts, Univerſal and Particular: The Univerſal had no other Birth but Manifeſtation; for in the Separation of the *Chaos*, it took its place in the ſuperior Waters to illuminate inferior Beings: The Particular is ſome Portion or

Rays

Rays of the Univerſal, Concreted and Specificated by the Finger of God in every Texture, by which it is upheld, as the Band and Tye of their Form in all Generation: But ſeeing ſo ſmall a quantity is ſufficient for the life of every Concrete, it inhabits a large *Domicil* of Corruptions; therefore is the Extracting it apart very difficult, but being Extracted it very manifeſtly diſplays its Vertues, in chaſing or driving away darkſome *Ideas*; which are the Original and Procatartick Cauſe of Diſeaſes; and this it performs by aiding and aſſiſting the Vital Flame in us, which the diſeaſie Power and dark *Idea* labours to obnubilate, ſuppreſs and vanquiſh; ſo that the Central Life, muſtering up its Forces, in order to preſerve it ſelf from this inſulting Enemy, is by every Action or Flaſh debilitated; inſomuch, that without a proper help, to wit, true Medicine, Nature ſtill grows weaker and weaker, the Diſeaſe prevails, and the Lamp of Life is at length extinguiſhed.

This being ſufficient for general Rules, and as an Introductive Key to open the Treaſury of *Specifick Medicines*, I ſhall now proceed to more particular Applications of *Select Specifick*, that ſo the Ingenious may not be defective in the true Art of Healing, *&c.*

CHAP.

CHAP. IV.

The Preparation of Specifick Powers *by the* Medium *of the* Volatile Salt *of* Tartar.

Being a further Illuſtration of the former Chapter.

IN this Chapter, I ſhall now come to ſhew the Preparation of *Specifick Powers*, which are Succedaneous to nothing but the Grand *Arcanums*, ſo much Gloried in by the Worthy *Starkey*, and the thrice Renowned *Helmont*, the Chymical Monarch, *Paracelſus*, and the Reverend and Learned *Baſilius Valentinus*; and firſt of,

Poteſtates Cochleariæ, *or, Powers of Scurvy-graſs.*

Take three or four Buſhels of *Scurvy-graſs* about the latter end of *May*, or beginning of *June*, ſtamp it, and add a peck of *Sugar-bakers-lime*, or others, which being diſtil'd will give you about two Gallons of Spirit; but be ſure as ſoon as ever it comes weak to change the Receiver, for it will be ill taſted: With this Spirit moiſten as much ſtamped *Scurvy-graſs* as it will, and then add a Gallon of *Treacle*

cle, and bring it into the higheſt Fermentation, and diſtill into *Low-wines*; and after that by Addition of freſh *Scurvy-graſs* into *Proof-goods*, and laſtly into *Ætherial Spirits*: Which being thus prepared, are the moſt Fragrant and Vital of any other; the Graſs has its chief Vertue in a Volatile Salt, and ſo having very little *Eſſential Oil*, or *fixed Salt*, the *Powers* are very difficult to be made; but to ſupply this Defect, I uſe the following *Oil* and *Salt* of *Tartar*.

Take three or four Buſhels of *Scurvy-graſs*, bruiſe it, *Muſtard ſeed* half a Buſhel, *Horſe-radiſh* a Peck ſliced; ferment forty eight hours with Water and Salt, in a Veſſel cloſe cover'd with Cloaths; then diſtil your *Eſſential Oil*, ſeparate from the Water, and let the Water ſerve for new beginnings.

Then take pure *Salt* of *Tartar* half a pound, Elixerate and Unite with the foreſaid *Eſſential Oil* by the aforeſaid *Medium*, and ſo long with the *Oil* and *Spirit* feed it until it comes to a *Chryſtalline Salt*; of this *Salt* add four ounces to every quart of your *Ætherial Spirit*, digeſt nine days in a gentle Heat, and ſo is your Powers prepared.

Theſe are Succedaneous to nothing in the Scurvy, Jaundice, Dropſie, conſumption, Shortneſs of Breath, and the like. Doſe, from one drop to ten or fifteen in a Glaſs of fragrant Wine.

Pote-

Poteſtates Sambuci, *The Powers of Elder.*

Let the *Berry*, when fully ripe be gathered in its right Signature, and the Juice preſſed forth from the Husk (becauſe as we have ſaid in our *Firſt Part*, in thoſe lies the Violent, Narcotick and Intoxicating Quality) Ferment, and work up with *Molaſſes*, as in other *Powers*; bring them into *Low-wines*, and then Rectifie from the *Flowers* into *Proof-goods*, and laſtly exalt it into *Ætherial Spirits*. Then let the white oil of *Amber* be often rectified from *Dwarf-elder*, till it becomes very fine; then take pure *Salt* of *Tartar*, Elixerate and Unite with this *Oil* by the *Medium* aforeſaid, and bring it to a *Chriſtalline Salt*; to which add your *Ætherial Spirit*, as in the laſt, digeſt and unite.

Theſe are very prevalent in Surfeits, Fevers and Small-pox, Dropſie, Scurvy and Hypocondriack Melancholly, Stone and Gravel: The Doſe from five to twenty drops in good Rheniſh Wine.

Poteſtates Roſmarini, *The Powers of Roſemary.*

Theſe are made as the former, the Herb being firſt Fermented and brought into *Low-wines*, then rectified from the *Flower* into *Proof-goods*, and ſo exalted into *Ætherial Spirits*:

Spirits: Then take *Roſemary-tops* and *Flowers*, what quantity you pleaſe, ſtamp them, and put them into a Glaſs, adding thereto warm Water, or rather Wine, with a little *Bay-ſalt*, ſtop it very cloſe, and ſet it in a warm place ten days, then diſtil in a Sand-heat with a ſoft Fire, and you'll have an Oil and Water, which ſeparate. *Roſemary* will afford you *Salt* enough for your Work, therefore take what quantity you pleaſe, burn it in a Fire of Conflagration, and from the Aſhes extract a *Salt*; which Elixerate with its own *Eſſential Oil*, and bring it into a *Chryſtalline Salt*, which being joined with your *Ætherial Spirit*, digeſt and unite, as aforeſaid.

As its Vertues are many, ſo are they ſuperior, eſpecially for ſtrengthning the Head, Memory and Sight; it comforts the Nervous Juices, and fortifies Nature againſt many Diſeaſes. The Doſe is from five to fifteen drops in fragrant Wine. This for cleanſing and imbelliſhing the Complexion, abundantly ſurpaſſes the Hungarian *Water; bearing away the Garland from all common Preparations of Roſemary whatever.*

Poteſtates Abſynthii, *Powers of Wormwood.*

Take of *Wormwood* (gathered in its Prime, to wit, in the latter end of *July*, or the beginning of *Auguſt*) Ferment and bring it into *Low-wines*; rectifie from freſh *Wormwood* into *Proof-goods*, and *Ætherial Spirits*: Then

take a large quantity of *Wormwood*, chop it ſmall, and put it into a Tub, cover it with Water two or three Fingers, adding two or three handfuls of *Bay-ſalt*; ſo let it Ferment (as in other *Powers*) then diſtil therefrom the *Eſſential Oil*; remove and ſeparate by a Separatory, and carefully preſerve the *Oil*: The Water will ſerve to macerate freſh *Wormwood*, to which, being put into the Still, you may add the former Oil, and diſtil again by which means you will not only get the larger quantity of oil, but the ſame will alſo be purer and richer of the *Eſſential Vertues* of the Herb. Now for the *Salt*, take a large quantity of the dried *Wormwood*, burn it to Aſhes in a Chimney, which put into a large *Hippocrates's Sleeve*, hanging over a large Funnel, where is placed a double cap Paper, then gently pour upon the Aſhes diſtill'd Rain water about Blood-warm, which, diſſolving the Salt, will paſs through the Bag, and be received by the Funnel, from thence filtering into the under Receiver, will become very pure: You muſt obſerve to caſt on freſh Liquor as long as any Saltneſs comes out of the Aſhes, and when they will give no more, place your Receiver in a Sand-furnace, give Fire, and continue the ſame till the whole is Evaporated to a drineſs; then remove and put it into a Calcining Pot in a Wind-furnace, and with a ſmall Iron-rod keep ſtirring until it is throughly glowing hot; then take out, and when cold put them on a Marble or Glaſs, made for that purpoſe; ſet in a cold Cellar,

and

and let run *per deliq.* the which again Filter and Chryſtallize. and then you have the true *Salt* of *Wormwood*, which ſome ſo much commend for *ſtopping Vomitings.* But to obtain the ture *Eſſential Salt*, wherein the Vertue of the *Wormwood* conſiſts, Spagyrically unite the *fixed Salt* with its *Eſſential Oil*, by our *Diſpoſitio Media*, which is the *Reconciler* of *Extreams*, and by a ſlow Fire, like the heat of the Sun in *Aries*, let it be nouriſhed till it Chryſtallizes; unite theſe Chryſtals with the *Ætherial Spirit*, ſo are your *Powers* prepared.

This moſt noble Medicine is not only a true Specifick in all kind of Fevers, but alſo cleanſeth and ſtrengthens the Stomach, removes Obſtructions of the Liver, and cleanſes by Urine, it ſtops Vomiting, even of Blood, cures the Tympany, expels Worms, reſiſts Putrifaction, and infallibly cures a ſtinking Breath; the Salt laid among Cloaths preſerves from Moths and Gnats. The Doſe of theſe Powers is from one to ten drops, in what Wine you pleaſe.

Poteſtates Roſarum, *The Powers of Roſes.*

Take *Roſe-leaves* one Buſhel, and Ferment with their own cold diſtilled Water, by the Addition of *Hony*, and diſtil into *Low-wines*; then rectifie from freſh Leaves into *Proof-goods* and *Ætherial Spirits.* Then take Roſe-leaves and moiſten with their own cold diſtill'd Water, adding to every pound of the Leaves *Sugar-candy* and decripitated *Bay-ſalt*,

of each an ounce, *Cream* half a pint; putrifie in a warm place for the ſpace of three Months, then diſtil according to Art, and ſeparate the Oil from the Water, which reſerve for new beginnings: Then, ſeeing you can obtain no Salt, but from the Roſe-trees burnt; therefore to ſupply the Defect, make uſe of the *Butterrified Salt* of *Tartar*, the which Elixerate with the *Eſſential Oil*, and by a digeſtive Heat, nouriſh and bring to a *Chryſtalline Salt*, which being united with the *Ætherial Spirit*, the *Powers* are compleat.

Which are moſt powerful in all Dejections of the Mind, prevalent againſt Sounding Fits, Vertigoe, and Suffocation in Women; it eaſes all Pains of the Head, by anointing the Temples therewith: It revives all the Spirits, Natural, Vital and Animal, and therefore a great preſervative againſt all Peſtilential and Contagious Diſeaſes: In the Elixeration you may mix it with Oil of Rhodium, Cloves and Oranges, and then you have a Medicine little inferior to an Aurum Potabile: The Doſe of theſe is from five to twenty drops, theſe are alſo of great Service for bathing of Inflamations, Gangrenes, &c.

Poteſtates Paragoricæ, *the Bathing Powers.*

Take *Roſemary-flowers*, *Lavender-flowers*, *Baum*, *Mint*, and *Spaniſh Angelica*, of each a like quantity, Ferment with *Molaſſes*, and diſtil into *Low-wines*, and then with *freſh Flowers*, &c. Rectifie into *Proof-goods* and *Ætherial Spirits*

Spirits: Then Elixerate the *Salt* of *Tartar* with the *Eſſential Oils* of the aboveſaid, and by the foregoing Proceſs exalt to a *Chryſtalline Salt*, which being united with the *Ætherial Spirit* the *Powers* are at hand.

Then take of theſe one pound, *Powers* of *Roſes* four ounces, *Capurnian Bittumen* two ounces, diſſolve and unite, and ſo it is prepared.

'Tis moſt excellent for bathing any grieved Part, and for mitgating any Pain in the Head and Teeth; diverting the Rheum from ſore Eyes; 'tis alſo good in Bruiſes, Squats and Inflamations, alſo inwardly 'tis excellent for Fluxes, reſiſting Putrifaction, and therefore good in Peſtilential Times. The Doſe inwardly from four to twelve drops. 'Tis alſo an excellent Fucus to Beautify the Skin.

Poteſtates Hordei, *an Enſenſificated Aqua Vitæ.*

Take a Barrel of Stout Brew'd Beer, rich and mellow, and half a Buſhel of freſh Malt, diſtil into *Low-wines*; Rectifie from good Malt into *Proof-goods*, and after that into *high Spirits*; ſave all your Waſh, and drain off all the clear from the *Faces*; heat the clear, and maſh therewith on freſh Malt, and make a very ſtrong Elixerated Wort, precipitate your Wort immediately with *Salt* of *Tartar*, and gently bring it to the Conſiſtence of Hony, and take out the Tincture with its own

Spirit, as long as any is to be taken, with which Elixerate half a pound of the *Salt* of *Tartar*, working them by the *Universal Medium*, in all things, as you do the *Balsam Samech*, and feed to the utmost height which Art can bring them to; and then being diffused in its own *high Spirit* you have the true *Powers*.

These Powers are a perfect Balm in Nature, they resist Putrifaction, quench Thirst, and abate Fevers, and are indued with a Preservative Vertue, both to the Body of Man and Liquors: If they are prepared by a gentle Fire, and their Fragrancy well retained and advanced, an ounce of them being put into a Barrel of Beer will preserve it an Age in its Pristine Vigour and Pallatable Goodness, yet indue it with all their Medicinal Vertues.

Potestates Vini, *the Powers of Wine.*

Take a Hogshead of good generous Wine, distil into *Low-wines*, *Proof-goods*, and *Ætherial Spirits*; dry the *Fæces*, and in a *Glaubers Furnace* distil them into *Oil*, and *Spirit*, which *Oil* Rectifie till it is white and fragrant, Calcine the *Salt*, extract and dry it, then Calcine again and shoot it into Chrystals very clear; which then Assatiate with the true *Spirit* of *Wine Vinegar*, which a considerable quantity will but serve to perform; then distil in a *Glaubers Furnace*, and you'll have an *Oil* and *Spirit*, which *Oil* also Rectifie till white and fra-

fragrant, and then it is that which I call *Oleum Tartari Regeneratum*, Calcine the *Caput Mort*, and extract the *Salt*, and purifie, as before; Elixerate your *Salt* with these two *Oils*, and in digestive Heat, by a proper *Medium*, Unite and Chrystallize, which then being again diffused in the *Ætherial Spirit*, your Powers are compleat.

Whose Vertues are General, Powerful in the Cure of Dropsie, Scurvy, Stone and Gout, being a great Secret, and Noble Specifick in the Cure, and preserving of Wines, as those of Malt are for Beer.

Potestates Prophelacticæ Imperiales.

* Take an Hogshead of the best *Canary*, *Flowers* of *Rosemary* and *Elder*, *Sweet-marjoram*, *Bawm*, *Brooklime*, *Scurvy-grass*, *Watercresses*, *Mugwort*, *Clary*, *Arsmart*, *Mustard*, *Daucus* and *Horse-radish*, of each four pound; distil into *Low-wines*, which I call *Vinum Assatum*; and to make the *Vinum Fortificatum*, take *Lavender-flowers*, *Rosemary-flowers*, Flowers of the *Lilly of the Valley*, *Rosa Solis*, *Cowslip-flowers*, *Orange-flowers* (or for want of them the dry Pill) *Sage*, *Betony*, *Bugloss*, *Mint*, *Bawm*, *Angelica*, *Bay-leaves*, of each two pound, and distil into *Proof-goods*; then take *Citron-seeds*, *Peony-seeds*, *Cinnamon*, *Nutmegs*, *Cardamums*, *Sassafras*, *Cubebs*, *Yellow-saunders*, *Lignum Aloes*, *Jujubes*, new, good and stoned, of each half a pound, all being Pul-

verized and Macerated, diſtill into *Aireal Spirits*; then take *Salt* of *Tartar* half a pound, Oil of *Roſemary*, *Saſſafraſs*, *Cinnamon*, *Juniper* and *Oleum Regeneratum*, of each a like quantity; Elixerate and bring into an *Eſſential Salt*, as in other Preſcriptions, and then unite the *Salt* and *Aireal Spirits*, ſo have you theſe *Powers* at command.

This highly exalted Cordial Medicine, or **Family Drops**, *which I formerly called the* **Travellers Companion**, *is a noble Antipeſtilential, Sudorifick Epileptick and Antipeleptick, of Health promoting Vertues, being a powerful Specifick againſt moſt Diſeaſes that may too ſuddenly approach, either by Repletion or Inanition, preventing the Spirits and animal Life from being ſeized by Poiſon or Poiſonous Vapours: It likewiſe ſtrengthens the Languiſhing Fountain of Life, and reſtores drooping Spirits, being ſo highly impregnated with the Oily Fuel of Light, as to be endued with ſuch reſtorative Vertues, that 'tis proper for all Ages, Sexes and Conſtitutions, let the Diſeaſe proceed from what Cauſe or Cauſes ſoever: For if you will but obſerve the Compoſition and Preparation, with the Specifick Vertue, you'll not think it ſtrange to be called Imperial: This Medicine is much exalted by the Balſamick Ens of Tartar, whence it fails not of being a true Friend to the Diſeaſed, and is prevalent againſt the Lethargy, Palſie, Apoplexy, Epilepſie, Convulſion, Megrim and Calenture; 'tis alſo powerful againſt thoſe Diſeaſes of the Thorax, as Aſthma's, Pluriſies, ſpitting of Blood, Conſumption, Syncope,*

cope, Palpitations, &c. *Taking off the original Cauſe in Surfeits, whether they come through ill Cookery and unſavory Food, Exceſs in Eating or Drinking, or are occaſion'd by long Faſting, Watching, or immoderate ſleeping on the Earth; for the Motion of the Body being ſtill, the evil Vapour is received, which dulls the vital Spirits, and contracts Diſeaſes; nay, in fine, cauſes an Hydropical Humour, which banes and cauſes Men to dye like rotten Sheep; as is often experienced in Camps and Armies, as alſo in the* West-Indies.

Now this fortifies Nature againſt Aſſaults, and therefore prevalent againſt ſudden Fears and great Surprizals; and when a diſeaſie Idea is introduced, this wonderfully appeaſes the Fury of the inraged Archæus, ſetling the Spirits in due decorum; 'tis alſo prevalent againſt the Diſeaſes of the Inteſtines, Spleen, Pancreas, &c. *As the Cholick, Iliack Paſſion, Lientery, Diarrhæa,* &c, *Alſo againſt Agues, Plague, Meaſles and Small-pox, with other ſuch Diſeaſes, whether Infectious or Peſtilential, as may be found, if but timely uſed, 'tis a true Specifick, either to imbibe or drive forth the original Cauſe of Diſeaſes from the Center, for it works principally by Sweat, Urine and inſenſible Tranſpiration: 'Tis prevalent alſo againſt the Suffocations of the Womb, Obſtructions,* &c. *Fortifying the Female Sex with Strength and vigorous Activity; 'tis alſo excellent againſt Wearineſs and Numbneſs of the Limbs, Bruiſes, Squats, Sprains and Cramps; for it diſperſeth and diſſipates the Humour, and diſſolves coagulated Blood, whether it comes from*

an

an internal Cauſe, or external Accident: This ſupplies the Defect of moſt ſimple Spirits, and indeed many of the other Powers.

Let Travellers, whether by Sea or Land, and thoſe that are ſubject to the foreſaid Diſeaſes, never be without a bottle of it, and in ſudden Swoonings, Faintings, Apoplexies, or Convulſions, let them pour out ſome of it upon the Palm of their Hand, and rubbing their Hands together, clap them to their Noſtrils that the Savours may aſcend, alſo ſtrike their Temples and fore-part of their Head, and Chords of the Neck therewith; let this be often repeated, and if the Paroxiſm be ſtrong, then take inwardly fifteen or twenty drops in Water or Wine.

This is a great Preſervative againſt the Plague, and other infectious Fumes, for which take ten or twelve drops in a glaſs of Water or Wine, or other proper Vehicle, and repeat it three times a day, and dipping the end of an Handkerchief therein, rub your Noſtrils therewith: This Method is to be obſerved in Surfeits, Meaſles, Small-pox, or Swine-pox, and many other acute Diſeaſes; and where it is too ſtrong for weak Natures to be taken in Wine, let it be drank in Bawm or Roſemary Poſſet-drink, and promote Sweating thereon.

For the Gripes of the Guts, Strangury and difficulty in making Water, it muſt be drank in its largeſt Doſe in Rheniſh-wine, or rather in the diſtill'd Water of Arſmart. For Rickets in Children, it muſt be applied as well outwardly as inwardly, chafing the grieved part therewith before the

the Fire, and dipping a Scarlet Cloth therein, laying it on the part afflicted: This repeat as often as occaſion requires, and ſwath from the Armpits to the Groins with a Linnen Swath; which Method is well to be obſerved for weak and pained Limbs.

By theſe Examples you may compoſe what ſort of *Powers* you pleaſe; for if you underſtand the Miſtery of our *Philoſophical Medium* and *Spirit* of *Wine*, theſe Miſteries cannot be hid from you: Therefore what I have written here, being ſufficient for this Head, I ſhall proceed to thoſe of the third and laſt Order, to wit, by the Secret Menſtruums of the Antients.

CHAP.

CHAP. V.

Of the Secret Menſtruums *of the Antients*, viz. *Their* Acetum, Spirit of *Wine*, Liquor Alkaheſt *and* Sal Panariſtos.

IN this Chapter, I ſhall for the benefit of thoſe deſirous of Learning give an *Eſſay* to all theſe, which being underſtood, will highly contribute to the diſcovery of all the Miſterious Medicines of the Antients, which hitherto have been folded up in Tropes, and Metaphors, Ænigmatical Speeches, and Parabolical Sayings; yet contained in one thing, or ſubject Matter, only diverſified by different Operations into different Effects, ſome more eaſie. ſome more hard to be obtained: But before I can diſtinctly particularize theſe, I think it convenient to deſcribe their Source or Fountain.

For the Foundation of theſe, as I told you *in my laſt Edition*, there is a *General Chaos*, which the Philoſophers have deſcribed, containing a Spermatick Eſſence of all Created Beings, as alſo the three firſt pure Principles of Minerals and Metals; ſo that this is a Book of wonder, the Looking-glaſs of Nature, wherein may be diſcerned ſo many Miſteries, that I have neither time, nor in this ſmall compaſs,

compaſs, room to ſet them forth; therefore I ſhall only ſpeak Practically of that Part, which will make what I have promiſed compleat and perfect; and this in ſuch words, as peradventure has not been written from the Foundation of the World; intending to do that here, which has been omitted by the Philoſophers in General.

Take the known Animal, Vegetable and Mineral Matter, called *Bitumen Mundi*, and having diſtill'd the Superior and Inferior Waters, bring to Calcination by its proper Fire; extract the Salt, as the true Foundation of Art; but this is not that Salt I call *Sal Panariſtos*, but that Ground, in which the Seed is to be putrified for the obtaining of it: Therefore having ſeparated the Superior and inferior Waters, and the latter from all Poiſonous, Arſenical, Coagulating Salts, is to be united to the foreſaid Salt, and dried by the regular Courſe of Nature, and then conjoined with the white and red, Male and Female Earth, Subliming the *Mercury* from the *Armoniack*; for *Artephius* tells you, 'tis ſo obtain'd; for this you have a Key that opens the Door of Entrance, both to Medicine and Alchimy: For if you unite the Superior Waters with its proper Earth, of which there be two ſorts, white, and red, concerning which St. *Duſtan* bids you *ſow a white in the white, and a red in the red*; the Water having taken on the Nature of that Sulphur, or Body, then aſſatiate with the Vinegar and Sublimate; and ſo by decocting

ding in this tripple Veſſel, you obtain both Body and Blood; the Body muſt remain it its Station, as the Foundation of the Work, and Veſſel of Nature; but the Blood is to be united with the Mercurial and Paſſive Elements of Earth and Water; for both their Concretion, Exaltation and Purification; for they are both Concoagulated, and become one Homogeneous *Menſtruum*, which is our *Vinegar* and *Philoſophical Spirit* of *Wine*, the one being aqueous and clear, the other of an oily and creamy Subſtance: But be ſure in the Sublimation that you force not the Fire too long; for when the white fume aſcends, change your Receiver, for 'tis the red devouring Dragon that muſt be ſeparated apart; but the Salt that follows is more precious: Here adding to the Doctrine of the Philoſophers, you have Mercury ſeparated from its watry Aquoſity and Terrene *Fæces*; but be not ſo ſtupid to think this the Mercury of Philoſophers, but the firſt Matter or Agent, by which they prepare their Mercury by ſeveral Animations; for the Matter goes through various States, as *Philalethes* ſays, before the Kingly Diadem is caſt out of the *Menſtruum* of the common Harlot, and ſo accordingly receives its Name, as *Chaos*, *Arſenick*, *Air*, *Lune*, *Magnet*, *Chalybs* or *Steel*, *Green-lyon*, and many others, too numerous to name: Therefore be ſure this white and living *Gur* is the Sperm of Metals which muſt be nouriſhed in the lap of Nature, even in the Philoſophers Heaven; where it will

will be imbraced, and by its Spiritual Seed this Virgin Nature will conceive and bring forth a Son, which is neither Corporal nor Spiritual, but of a middle Nature, between Heaven and Earth; ponderous in reſpect of Heaven, as an active form; but light in reſpect to Earth, as paſſive, yet carries the Golden Chain which unites Heaven and Earth together; and therefore returning him again upon the Earth, unite him with ſuch things as will make him undergo all mortal Torments of Death and Mortification; that ſo by Regeneration he may be qualify'd to return to Heaven again: This circular Motion you continue 'till the Heaven has impregnated the Earth with its Validity, ſo as to bring forth the ſlimoſity of Elements, or that Duſt of which *Adam* was formed, which being endued with a Vegetative and living Soul, *Eve* the firſt Woman, is taken as a Rib from *Adam*; for the Body is divided into two parts, one to waſh and cleanſe, the other to be waſhed and cleanſed; therefore by this Central Mercurial *Medium*, one half of the Body being diſtil'd, and its Spirits taken in the Heavenly Region, you ſhall obtain *Azoth* and *Laton*, or *Adam* and *Eve*, one in the upper part, the other in the lower, as Philoſophers ſay; and tho' *Laton* is an impure Body, yet it is cleanſed by *Azoth*, and ſeparated from all its Aquoſity and Earthy Combuſt *Faces*, his Eyes then ſhining like Lightning, and his Face like a flame of Fire; for the Spirit makes the Body like molten

ten Glaſs, which no other thing but the Sword of the Spirit can do, as being the Son of Heaven, that preſerves the Tree of Life from all that which is not regenerated by the Water and Spirit of *Prima Materia*: But I ſhall paſs by this, leaving the *Sophi* to injoy their own Gifts, in that I neither intend to ſet up for a Philoſopher, nor to become a profeſs'd Adept, having already too much intruded upon the Learning of theſe good Men; for 'tis my buſineſs to advance the Medicinal Art, by letting the ſincere deſirer know that theſe Principles being united in their party, will Chryſtalize into a Salt, which is that wonderful Salt I call **Sal Panaritos**, of whoſe Medicinal Vertues whole Volums might be written; yet nevertheleſs I am not ignorant that the Philoſophers Intention was to prepare one *Panacea*, by ſeparating their pure Principles into a Salt, Sulphur and Mercury, *viz.* A white Incombuſtible Oil, a red Incombuſtible Oil, and pure Diamond Powder Salt, of which this Medicine is afterward compounded; what is further to be ſaid of this here, and particularly of the *Fires* and *Menſtruums*, take as follows.

In

In Laudem Trium Sophicorum Ignium.

HEat, that produces all things, muſt prepare
Their Bodies, and diſcloſe what Forms they wear,
By Fire, the Sovereign Element, we thence
A Vinegar derive, no Friend to Sence,
Nor flatt'rer of the Palate, 'tis compos'd
Of Earth and Water, amicably clos'd;
Thence it diſſolves to Water, and the white
Sublimate Sal-Armoniack, *which unite*
Into Earths White and red, and Mercur,
To form the Prior Body does comply,
And Tripple Veſſel of Philoſophy:
The Blood, that fiery Dragon *qualifies,*
And makes to the Mercurial Veſſel riſe;
And thence the Female Dragon *does proceed,*
Who to the Male *muſt afterwards recede:*
As Nature in the Orb does circulate
By ſending (order'd by the Laws of Fate)
The Spermy Doſes *to the Earth, which ſink,*
And thence the Sun does riſing moiſture drink;
And leaves the multiplying Sperm, which does
Proceed on Bodies; 'tis the way that's choſe
By Nature, and her Circulation ſhows.
Three Eagles *do reſemble it, and ſhew*
The Compound Vinegar's *free* Medium *true*
Is Complicate, and is the Medium *there,*
By which the Blood and Body ſtrengthen'd are;
The one its Central Spirit does allow,
The other does its vital Life beſtow;

And both combine together to produce
Our Second Fire *of Philoſophick uſe;*
Thence the Third Fire, *the Mountain's Floody* (ſperm
Is freed; and this we Artfully affirm;
Unvail'd, unbound, from Earthly Chains ſet free,
This third moſt ſacred Fire the Sophi *ſee;*
Which Azoth *ſome, but others do it name*
The Lyon Green, *well known in Rolls of Fame;*
By which they do their Sun *and* Moon *conjoyn,*
And Nature thus with Nature do Combine:
By this are clip'd the ſwift Cyllenian *Wings;*
The Body this to Diſſolution brings;
By this moiſt Heat the Sun *and* Moon *deſcend,*
And all their Vertues downward it attend;
Theſe downward drawn afford a lovely ſight,
While in the Blood and Body they unite;
And under theſe two Forms when they come near,
Far ſtronger than before they then appear;
Since in the Triune Fountain *we behold*
What e'er in Myſtick Fable we are told,
Of that fierce fiery Colchian *Beaſt,*
Within whoſe Bowels Treaſures hid do reſt;
Who doth the Magi's Chalybs *there conceal,*
Which worthy is of Wiſdom to reveal:
Th' Elixir *gives our* Second Fire *compleat,*
The Volatile is fixed by its Heat;
Nor of Addition is here any need,
Beſides it can produce a living Seed;
The living Seed of Metals here does lye,
Not dead, diſcover'd by the Artiſts Eye;
This is that Gur, *that noble* Lunar Oyl,
For which ſo many vainly rove and toyl;

This

This Fire it is which made Pontanus *wiſe,*
The Fire, which made Artephius *ſo to riſe.*
In Years, and all the living Weights excel;
For nothing can its mighty force repel:
From Sulphur is its Birth; but make not haſt,
If you wou'd not your Time and Labour waſt;
Since from the Matter this you muſt not take,
For it's a Sulphur of another make:
But when the Blood and Mercury you have found,
And it by dextrous hidden Art have bound;
Then Nature learn ſweetly to imitate,
As ſhe will teach you how to circulate;
In her Circulations your Pattern ſee
Always; and from this Pattern never flee:
This now to animate and fortifie,
Eagles, be ſure, you muſt ſeven more let fly;
By every flight the Light begets a day,
While Darkneſs from the Light makes haſt away;
In every one a Separation's made,
The vanquiſh'd Darkneſs now can't make afraid;
For ſee, behold the Splendour that appears;
See the bright Nymph, that here her Head uprears;
A living Splendent Fountain now doth run,
With a Tranſcendent Brightneſs, as the Sun,
Shining and ſtreaming Vertue all a-round,
By which it penetrates whole Nature's Ground;
This, as the Azoth *true, our living Spring,*
The Body to Perfection ſoon will bring:
Here Laton, *melted, open'd and calcin'd,*
By this Mercurial Fire is refin'd;
Laton, *our Gold, here many times baptize,*
We do imbibe and waſh, till to its ſize
And Standard true, it do at laſt arrive,
For which it will be worth our while to ſtrive;

Nor is there loſs of any other part,
But all remains, not touch'd, nor chang'd by Art:
For this Immortal Fiery Liquor's ſuch,
As nought can ever change, or ever touch;
This with the Matter cannot alter'd be;
By it the Matter alter'd we ſhall ſee;
So as thereby to be tranſparent quite,
And thus made almoſt of a radiant white;
Which to the Nature of a Spirit turns,
While it in Spirit unconſumed burns:
The Spirit with the Body thus conjoyn'd,
We thence a moſt excelling Creature find;
In which a Trine of Principles doth lye,
Pure Salt, pure Sulphur and pure Mercury;
Theſe Art can ſeparate, and then unite;
That Art of which the hidden Sophi write,
But none beſides, none but Dame Nature's Art,
This wondrous Secret ever did impart:
Within this Mine two Stones of old were found,
Whence this the Antients called Holy Ground;
Who knew their Value, Power and Extent,
And Nature how with Nature to Ferment
For theſe if you Ferment with Nat'ral Gold
Or Silver, their hid Treaſures they unfold;
According to their Natures then proceed,
And take care properly each one to feed;
Imbibe, Multiply, and when you project,
Then ſhall be ſeen the wonderful Effect;
Which may indeed the ignorant amaze,
Not ſo the Wiſe, who will not vainly gaze;
But falling proſtrate down will God adore
And joyful offer up to him their Store.

Amen.

Thus,

Thus, Reader, I have in general deſcribed our *Menſtruums* and *Fires*, which being rightly underſtood, may ſerve as a Guide to the *Moune Helicon* of *Art*; eſpecially to ſuch as will make Coales, Glaſſes and hard Labour their Interpreters; yet for the benefit of ſuch, I ſhall be a little more particular, in giving ſome general Hints concerning the Matter and Preparation of the great *Hilech*, or the *Circulatum Minus* of *Paracelſus*, called by his great Interpreter *Van Helmont*, *Alkaheſt*, from the *German* word *Al-geheſt*, which ſignifies *All Spirit*; becauſe after its Preparation no corporal Matter remains in it; the Preparation of this being abundantly more difficult than any other Chymical *Arcanum*; for as *Philalethes* ſays, *'tis an hundred times more difficult to prepare than the Grand Elixir*; and a principal Reaſon is, becauſe the true Matter and manner of its Preparation is not conceived from the Writings of the Antients; and ſo every conceited Ideot, who is fill'd with the airy Notions of a phantiſtick Brain, grounds his own Opinion for Truth, and ſlights all others as fallacious; being too full to be taught; of this number are the *Mercury* and *Regulus-mongers*, and the Doters on Vitriol, Salts and imperfect Metals, which I can no better compare than to the *Saxon Chymiſt* in his new Spagyrical Chymiſtry, who in one Paragraph affirms and denies, and yet condemns the Authority of the Antients, becauſe he does not underſtand them; and yet

at the ſame time would allude, that he himſelf were Maſter of ſome great Myſteries: What I have to ſay of this Point, is, that ſuch a *Chaos* and Hodg-podg is fit for ſuch Operators; and long may they hug and injoy them, as not being qualified for receiving Truth in its Innocency; therefore I think I ſhould do them much wrong, if I ſhould ſeek to convince them of their Errors; for I never ſtrove to do it, when I have met with abundance of thoſe *German* Chymiſts in my Travels; their Heads being like their Clock-work, abundance of Motions, too much incumber'd to perform true Time, and too chargable to be kept; ſo that they are become as uſeleſs in moſt parts of *Europe*, as their airy Chymiſts. But to return from this Digreſſion to the Matter in hand; which is to lay down the Fundamental Grounds of the beſt Authors, who have treated of the *Liquor Alkaheſt*, beginning firſt with *Paracelſus*; tho' I cannot conceive that he has deſcribed the Matter any more than by the Scope of its Tendency; for it muſt be Univerſal, ſeeing he declares the Vertue and Office of his *Liquor* to be ſo, when prepared; neither indeed has he been any clearer in his Preparation, ſeeing what he has given concerning it, is only that of Solution and Coagulation, where he bids you diſſolve from its Coagulated State, and Coagulate again into a tranſmuted Form.

Now this of Solution and Coagulation, being a Proceſs alike, and common to moſt Chy-

Chymical Proceſſes, there is ſo little Information to be gathered from what he has ſaid, that we ſhall here paſs it by, and come to his great Expoſitor *Van Helmont*.

Helmont, when he comes to deſcribe this *Liquor*, tells us, 'tis found in a *Latex*, which is an hidden Source or Fountain, and is a Body of Salt, appearing under two *Faces* or Forms, which he ſays muſt be reduced to one, to make Symphony or Harmony; which words are obſcure enough, and the Proceſs he gives as equally dark, being only that of reiterated Solution and Intervening Coagulation, and ſo to reduce it into the ſmalleſt Attoms poſſible in Nature; which he deſcribes by the Serpent biting himſelf, reviving from that Poiſon, and thenceforth becomes Immortal.

Starkey ſeems to agree with this Proceſs of *Helmont*, and to Illuſtrate it; but he, *in his Treatiſe* of *the Liquor Alkaheſt*, lays down human Urine, as its *Baſis*, quoting his Authority from *Helmont*, where he gives this Encomy on this Salt, *viz.* That it excels all other particular Salts there reckon'd up; and when he comes to give the Proceſs of the *Alkaheſt*, ſays, *'tis the ſubtil penetrating Spirit of Human Urine, united with that which is centrally one with it*; which he proves to be a Vinous Spirit and Oil; ſaying, 'tis done by means of an Acid, not Corroſive, but grateful to Nature; and by often Circulation attains to that height of Purity, as to be call'd *Ens Salium*, *Summum Salium Principium*: As the Matter here

deſcribed is in Terms alien and obſcure, ſo is his Proceſs but little clearer; for in another place he ſays, 'tis made by long digeſtion, it being ſome days before bereaved of its Coagulating Spirit; and in the foreſaid Proceſs he ſays, it obtains the height of its Purity by often Circulation, which if he underſtood what he ſaid, theſe Expreſſions are far more wide and obſcure than the other.

But *Philalethes* in his Treatiſe extant, grounds his Proceſs on Blood and Urine, and bids you take Urine, and putrifie it, not in a Glaſs, but earthen Veſſel, ſix Weeks, light cloſed or cover'd; and by the Addition of *Salt Nitre*, draw from it a Spirit ſomewhat Vinous, which he ſays is wonderful in the Diſſolution of Bodies, but cannot ſubſiſt without Blood; aſſerting that in Urine, and Blood the *Alkaheſt* lies hid: To compleat his Proceſs, he bids you to take the Salt of new Urine, and gently evaporate to a drineſs, diſſolve in half ſo much Water; Filtrate, congeal and diſſolve, and then Cohobate till all is come over.

This Proceſs, tho' it carries Clearneſs and Truth in it to a Son of Art, yet it is abſtruſe and obſcure enough to thoſe who underſtand not his Analogy, becauſe by the Urine and Blood, here expreſſed, he means that of the great World; the Matter being originally the ſame with that of the great *Elixir*, as may be eaſily conceived from his other Writings: For where he ſpeaks of the force of the *Fiery Dragon*, or *Blood*, he ſays, it overcomes all things; that is to ſay, when diſtill'd

ſtill'd with the Mercurial Salt; but in the way of Generation the Vegetable *Saturnia* overcomes it; and 'tis clear from his Words in his *Introit. Apert.* p. 25. Where he treats of the Invention of the perfect Magiſtery, that theſe two have one Root; for *they rejected all Salts* (ſays he) *one Salt only excepted, which is the firſt* Ens *of Salts, the which diſſolves all Metals, and by the ſame Work coagulates common Mercury; but this is done, but in a violent way, and therefore that kind of Agent is again ſeparated entire, both in Weight and Vertue from the things it is put to.*

And *in his Expoſition on Sir* George Ripley's *Epiſtle*, he ſhews, that Alkalies make a violent Separation between the Sulphur and Mercury; but here you may conceive that he points forth our Univerſal Alkaly, which is an Agent in preparing the *Immortal Liquor*; which you may in part gather from what is ſaid, does proceed from the ſame Root as the grand *Elixir*; but for a full Confirmation, hear what *Ludovicus de Comit.* ſays.

Ludovicus de Comit: That thrice Noble and unparallel'd Son of Art was the very firſt that gave me the Satisfaction in this Point; not only ſo, but a large inſight into the Operation it ſelf, where he ſays, *The Foundation Matter of the Grand Elixer and Liquor Alkaheſt are all one, but diverſified by different Operations to different Effects; one being purely Natural, the other Artificial*; he gives you an Example of this by a Grain of Corn, of its being ſown in its

its own Matrix, to wit, the Earth, or fermented and brought into Spirit, in which the Seminal Vertue is totally Annihilated: Now the Sowing of *Sol* in its own Mercurial Matrix is Generative and Natural; but fermenting the Body with ☉, ☿ and * and violently distilling into a Spirit, is forcible; which being effected, the Gold can never be reduced to a Body: Therefore, *Philalethes* says, there is no Congelation by evaporating its moisture, the Liquor being Spiritual and Uniform, being neither Acid nor Alcaly, but an unctious oily Salt, that gives its flegm out first, but to bring it to this state is exceeding difficult; for as *Philalethes* himself confesses, its Preparation is an hundred times more difficult than that of the great *Elixir*, yet is not so candid to tell us what these difficulties are; but my Friend *Ludovicus* has clearly hinted them under these three Heads: The first, is, as the Preparation of this Liquor is purely Artificial, so is it variously to be conceived of, seeing the true Process is but one; to wit, Solution and intervening Coagulation: The second, is, as its Preparation is forcible and violent (for the Principles are distill'd into Spirits, and so being separated from the strict tye they had in the Elements, they become weaker a second time, and rather pass away into fume, than come again to Coagulation (as I know experimentally) if you know not how to coagulate and keep it in by a friendly help) so to effect this point is the most diffi-

difficult thing in the World. The third difficulty, is, the Separation of things adjoyned, which are a Sulphureous Combuſt Oil, Terrene *Faces* and an Aqueous Flegm; for as in the violent diſſolution it is reduc'd to the ſmalleſt parts, ſo is it endowed with an active diſſolving Quality, reducing things to their firſt matter, which is Aqueous; ſo in the Preparation great quantities of Flegm ſeparate from it, which the Liquor will rather paſs over with, than come again to a true Coagulation; nay, ſome of the Flegms are ſo inherent, if Salts are added to break the Body, that they will bear the ſame degree of Fire as the *Alkaheſt*, and come over with it, which you muſt carefully ſeparate in every Operation; for theſe Flegms are its Compeer, or water, by which it is deſtroy'd; for being joyned with it, you ſhall never ſee its fiery diſſolving Vertue; therefore, Art and Patience muſt be made uſe of, to bring it to a State of Retrogradation, or a going back to Coagulation; which, as *Ludovicus* ſays, is impoſſible to be done without the concurring help of an Aſſiſtant.

From what has been ſaid, it may be eaſily conceived, that the Univerſal Matter, whence *Paracelſus* prepared his *Alkaheſt*, was the Philoſophers *Chaos*, which is one with *Helmont's Latex*, and the two Faces which this Liquor in the firſt manifeſtation appears under, is the Body and Blood; which ſome for the likeneſs in Operation, call Urine and Spirit of Wine;

Wine; *Philalethes*, Urine and Blood; but we with *Ludovicus* call them the Central Waters and Blood, or Spirit of the Blood; one being brought to a Vinous and Mineral Spirit, the other to a Urinous; which being united, do not only bring about Immortality, but alſo enable the Artiſt reaſonably to reconcile all thoſe different Allegorical Expreſſions which Authors have delivered concerning it.

This at preſent may ſuffice concerning the Theory, having written a particular Treatiſe of this Immortal Liquor, wherein theſe things are more amply ſhewn; but the Bookſeller having contrary to his Agreement kept it from the light, I think it not amiſs to give a ſhort Recapitulation of the Practice, and ſo conclude.

In the firſt place, you may obſerve, that the Matter is one with the Univerſal Medicine; but by different Operations brought to different effects: *Secondly*, the Preparation of the *Mercury* of *Philoſophers*, is purely Natural; but of this *Immortal Diſſolvent*, wholly Artificial, and therefore exceeding difficult, and the more in that you have to do with a Subject, which *Proteus-like*, takes on all forms, and ſo rather paſſes over, than comes again to Coagulation: *Thirdly*, it is prepared by the *Dragon* devouring his own Tail, and then renewing into that State, over which Death has no Power, his Tranſmutation being then as impoſſible as waſhing the Blackamore white; be-

cauſe

cauſe the Body of Salts of two Faces is brought to Purity and Conſenting Harmony, which for the future is liable to no Corruption nor Diſſipation of Parts: *Laſtly*, to ſum up all, I ſay 'tis impoſſible to obtain this *Liquor*, but by diligent ſearch and hard Labour, becauſe the Proceſs of its Preparation was never given by the Antients; therefore you muſt trace the way ſtep by ſtep, with convenient Glaſſes and Furnaces, and be armed with Patience for all Diſappointments; otherwiſe 'tis never to be obtained by the moſt piercing Wit in the World; for as *Helmont* ſays, *God ſells Art for Labour*, and cries out, *God knows the reaſon, why he has given the Goat ſo ſhort a Tail*; and further, *O! that I had removed my Receiver*; by which I find he came to loſs, as I my ſelf have ſometimes done.

Thus I have been more large in the Deſcription of this *Immortal Liquor*, its Utility being ſo great, when prepared; for by it the chief Medicinal Myſteries are obtained, the true knowledge of which, from the Minority of my Study I ever more deſired, than that of tranſmuting the imperfect into perfect Metals; and therefore have I taken all theſe pains for the Caution and Inſtruction of the Induſtrious, having compiled, *Tyro-like*, that in a ſmall compaſs, which the Crafty Maſters have ſtrewed in their large Volums: Therefore my ſincere deſire is, that the induſtrious Reader may receive the Benefit deſigned by the Author, ſo concluding theſe, ſhall come in the next to ſhew its uſe.

CHAP.

CHAP. VI.

Officium Generale Circulati Minoris in Preparatione Magiſteriorum, Eſſentiarum & Quinteſſentiarum.

The Office of the Circulatum Minus, in Preparing Magiſteries, Eſſences and Quinteſſences in General.

NOW as we have before denied any of theſe to be prepared without the help of the *Univerſal Medium*, which being in it ſelf exalted, ſo as to become an active *Menſtruum*, we ſhall now come to ſhow the Practical Office thereof in the Preparing of the afore-named. and firſt of the Magiſteries.

A **Magiſtery** ſignifies a principal Maſterpiece in Art and is the *Calx* of any Metal ſo diſſolved by the Fire of Nature, as that it becomes fuſible like Wax, and will admit of its Sulphur and Mercury to be ſeparated, in order that they may be brought to their primitive Juice and pure State; or the Univerſal Principles ſo reduced: *Example*, Take the *Calx* of any of the imperfect Metals, whether *Saturn*, *Jupiter*, &c. Or of the Minerals, as *Antimony*, *Spelter*, or the *Metallum Maſculum Paracelſi*, or of the more perfect Metals,

Metals, as *Mars*, *Venus*, *Lune*, or *Sol*, and put the *Circulatum Minus* on it in treble weight; and this Fire being diſtill'd from any Metal, ſoft and imperfect, doth at the firſt or ſecond time leave it in a fuſible Subſtance, like Wax: But for the harder Metals, you muſt repeat it three, four, or five times; then have you the Metal or Mineral left like a ſweet Salt, of a fragrant Scent, potable in any Liquor, and will yield its Tincture, if diſſolved in pure Spirit of Wine; whence you may eaſily obtain the Magiſtery: But if you will proceed further, the Tincture being taken, the reſidue muſt be kept three days in a vaporous Heat, and a quick and running Mercury may be ſeparated; and the Saline Power being truly obtained, may be united with the aforeſaid Tincture: Theſe Magiſteries are indued with Vertues, according to their Specifick Power: *That of Saturn is an Anodyne, cooling Inflamations, reſolving Tumors, and ſtopping Gonorrhœas, the Doſe from three to eight, and ſometimes ſixteen or twenty drops: That of Jupiter is excellent in Suffocations of the Womb, old Sores, Cancers and Fiſtulaes; the Doſe is the ſame with the former: That of the Mettallum Maſculum, or Spelter cures the moſt Herculean Diſeaſes that contemn to ſtoop to other Medicines; the Doſe is from ſix to twelve, ſometimes eighteen drops. The Magiſtery of Lune and Sol is prepared the ſame way, its Vertue may be conceived from that of Poable Sol and Lune.*

An

An **Essence** is the Substance of any Body dissolved by this Liquor, and often cohobated till the whole is exalted to a Spiritual State, that is the purer Sulphur, separated and brought into a Spiritual Essence, the which you may do not only by any of the aforesaid Metals, but even by the Universal it self.

A **Quintessence** is the Metallick *Calx*, so long Cohobated until it is brought over, as you may see in the *Aurum Potabile*; as also the Elements or Principles destroyed of their Qualities, and a fifth Power Extracted, which is wholly Glorious, Vital and Spiritual; so is Heaven the Quintessence of all the Elements, yea, even of the whole Creation, thence so far excels in Beauty.

Elixir (as aforesaid) signifies such an Universal Medium, as will by its Cælestial Purity and Tinging Sulphur change and transmute imperfect Beings in the smallest parts into a State of Perfection.

Panacæa signifies a Medicine which hath Power in it self to cure all Diseases; therefore what this said Menstruum cannot upon Specificated Bodies perform, must be done by and through an higher Exaltation of the most Universal Principles, which indeed is the *Magistery* of *Hermes*; and therefore is *Magistery* a proper Name also for the *Grand Essence*, as well as for such Metallick Bodies as are dissolved by the Circulatum Minus, so that all these proceed from this *Medium's* help, or from a true Exaltation of the first Principles

in

in themſelves; for this Reaſon we eſteem it a Foppery in thoſe that call thoſe things Magiſteries that have not the leaſt adherence thereunto, as the *Magiſtery* of *Pearl*, *Oyſter-ſhells*, &c. When alas they are all the while ignorant of the *Menſtruum*, by which the whole Body of the *Calx* is diſſolved, ſo as to be brought into a ſweet Salt, giving up its Vertue in any Liquor (as aforeſaid) and are like to remain ſo until they learn a better Leſſon of Dame Nature, who muſt acquaint them with the aforeſaid Menſtruum, which will be inſtrumental to unlock many *Arcanums* for the true Spagyriſt, not ſuch as the Pſeudo-Chymiſts of this Age eſteem for ſuch, but thoſe which have their Preparation through, or Foundation from the Univerſal Powers of Nature, and ſuch as have neither of theſe cannot be eſteemed ſo, whatever the great Impoſtours may be pleaſed to ſtile their Slop-Preparations, in order to deceive the half blinded World; nay, without this Menſtruum the Eſſential and Genuine Powers of Bodies are not to be prepared; for 'tis thro' radical Diſſolution that things are brought to a pure State, for being Spiritualized, what they are virtuouſly impowered withal will be manifeſtly ſhown in the Act, and ſome in a way ſuperior to others: And there are Medicines in Nature of ſuch univerſal Tendency, as that they cure Diſeaſes without having regard to Age, Sex or Conſtitution; nay, further than this, make Renovation even to youthful

Strength and Vigour; of which Nature is the Grand *Aurum Potabile* of the Adepts: But this being touch'd at elſewhere, we ſhall here omit it, and come to the more particular uſe of this Menſtruum.

Lilium Antimonii Noſtrum, *or, our Lily of Antimony.*

℞. Antimonial Flowers ſublimed through *Sal-Armoniack*, the Salt being edulcorated, or waſh'd therefrom; or the Alcool of Antimony brought to a *Calx* or *Scory*, and the Salts by which 'tis performed, being again waſhed therefrom, and then on a Marble Ground to an impalpable Powder; of either of theſe take ℥ii, of the *Circulatum Minus* ℥iv, digeſt 6 or 8 hours, and then diſtil off the Diſſolvent, and you ſhall have a true *Precipiolum*, the which edulcorate, and ſo is it prepared.

Its Vertues.

'Tis a prevalent Arcanum *in Dropſies, and Purges the Blood of all Watry Humours: The Doſe is from 6 to 12 Grains, with the fine Powder, or rather the Roſin of Jallop.*

Magi-

Magiſterium Saturni, *or, the Magiſtery of Saturn.*

℞. Of the *Calx* of *Saturn* one part, of the *Circulatum Minus* two parts, digeſt twenty four hours, and then draw off your Diſſolvent, and extract the Tincture (which will be blood-red and ſweet) with Spirit of Wine, which is the Magiſtery.

Its Vertues.

'Tis (as we ſaid before) an Anodyne, Cooling Inflamations, Reſolving Tumors, Curing Gangrenes, and ſtopping Gonorrhœas: The Doſe is from 3 to 8, ſometimes 16 or 20 drops in a Glaſs of Wine.

Thus may be made the Magiſtery of *Jupiter* and *Mars*, &c.

Magiſterium Solare & Aurum Potabile, *or, the Magiſtery of Gold, Potable in any Liquor.*

We have given you one in *Page* 133, of our *Chymicus Rationalis*, which is the Gold Calcin'd by our *Sal Panariſtos*, and the Vertue extracted by the Volatile and Genuine Spirit of Tartar, and laſtly in Spirit of Wine, which

is a Noble Preparation; but however we ſhall add others that are wholly prepared by the *Circulatum Minus.*

℞. Fine Gold and Calcine it into ſmall Atoms, or laminate it into thin Leaves, then put it into a ſmall Retort, and pour upon it three times its weight of the aforeſaid *Menſtruum*, and in a boiling heat, being exactly ſtopt, let it remain fourteen or fifteen days, and it will be diſſolved in the Liquor without any ſediment; then the Liquor being diſtil'd off, 'twill be left in form of a fuſible Salt, as we ſaid in other Magiſteries, which is a Medicine *moſt eminent againſt the Palſie, and all Malignant Feavers, the Plague and Peſtilence*: But if you'll proceed to its higheſt Exaltation, it muſt be brought over the Helm, which is performed by often, at leaſt ten or fifteen Cohobations with the ſame Liquor, until the whole Body of the Gold is made Volatile, and comes over in two Colours, White and Red; and the Red is the *Hematine Tincture*, and the White may be reduced into a White Mercurial Body, after the diſſolving Liquor is ſeparated from the ſame: This is the higheſt Preparation of Gold that can be made by this Liquor, it being its Eſſence, *and hath Power to Cure the moſt Refractory and Deplorable Diſeaſes incident to Human-kind*: *Its Doſe is from one drop to five or ſix at the moſt in a Glaſs of Wine.*

Or

Or thus, ℞. Of the *Calx* of Gold ℥i, and of the *Circulatum Minus* ℥iii, put them into a long neck'd Viol, and digeſt for the ſpace of three days, or until it will give no more Tincture, which being done, pour out the Solution into a Retort, and with a gentle Fire Diſtil off the Diſſolving Liquor, and from the Golden Solution remaining in the Retort, Extract an aurified Tincture with Spirit of Wine, and ſo have you a true *Aurum Potabile*: The ſame Proceſs may be obſerved in *Venus*, *Silver*, or others. Obſerve, that *Lune* thus made Potable is *a Specifick in the Falling-ſickneſs, ſtrengthning the Head and Animal Spirits: The Doſe is from* 5 *to* 12 *drops.*

Magiſterium Mercury & Arcanum Corallinum, *or, the Magiſtery of Mercury and Coralline Secret.*

℞. Of the true Precipitate of Mercury, well edulcorated, made after what manner you will, ℥i, and of the *Circulatum Minus* ℥iii, digeſt twenty four hours, then diſtil off the Diſſolvent, and you will have a fixed Precipitate, upon which the *Menſtruum* being Cohobated two or three times, 'twill be made more fuſible, and the eaſier admit of its pure Principles to be taken in Spirit of Wine, which is the true Magiſtery: Or if this fix'd Precipitate is waſh'd with Water of the Whites of Eggs 'twill become red, or thus,

Diaceltateſſon Noſtrum, *or, our Diaceltateſſon.*

℞. Of Mercury vulgar one part, of the aforeſaid *Menſtruum* two parts; diſtil of your *Menſtruum*, and repeat this a ſecond time, and ſo will you find the Body left coagulated and fixed, ſo as to indure the Teſt of *Saturn*; 'tis left Spongious like to a Pumice-ſtone, but heavy like *Turbith Mineral*, brittle, and therefore without difficulty Pulverizable, which then being cohobated with Water diſtill'd from whites of Eggs, cauſeth that diſtill'd Water to ſtink, but becomes of the colour of the beſt Coral; that which *Helmont* prepared by his *Alkaheſt*, was called by him *Arcanum Corallinum*, ſo indeed may either of theſe; however here we with *Paracelſus* and *Starkey*, *Diaceltateſſon*.

Its Vertues.

Either of theſe is a certain, ſure and ſafe Arcanum to relieve in Plagues, Feavers, Dropſie, Scurvey, Gout and Stone, The Doſe is from three to five, ſometimes ſeven or nine Grains.

Thus having run through the Metals, we ſhall now come to the Minerals, and firſt of Vitriol.

Oleum

Oleum Anodynum Veneris, *or, the Anodyne Oyle of* Venus.

℞. Of the Vitriol of *Venus*, or the beſt Roman Vitriol, Calcine it till it be throughly waſted what will waſt, then dulcifie the Colcothar with pure Water, and dry it; to this being dried, put double the quantity of our *Circulatum Minus*, and 'twill eaſily and ſpeedily be diſſolved, diſtil off your *Menſtruum*, and return it back again, and Cohobate it at the leaſt twelve or fourteen times, ſo will all the Body of the Colchothar be brought over the Helm in form of a green Liquor; digeſt this in a gentle Heat of *Balneum* for about a Month, and then diſtil it in a ſlow Fire; ſo will the whole Metalline Subſtance of the *Venus* come over, leaving the *Menſtruum* below in the bottom of the Retort in its intire *Pondus* and Vertue: To this Liquor or Spirit come over, put an equal quantity of *Sal-Armoniack*, diſſolved in as much Water as will diſſolve it, ſo ſhall you ſeparate the green Liquor from a white Sediment, which white Sediment will give a white Metal, as fix'd as Silver, and which will abide the Teſt of *Saturn*; but yet formally diſtinct from Silver, which thou (if a Philoſopher) ſhall eaſily perceive, however as good to a Metallurgiſt as the beſt Silver; the green Liquor dry up in a Viol Glaſs, by evaporating all the moiſture, for it is the

Sulphur of the *Venus*, mixed with the *Sal-Armoniack*, by which, (note that) it is fixed, ſo that it will abide all Fire; this Sulphur extract with the pure Spirit of Wine which will diſſolve it, leaving the *Sal Armoniack*; then diſtil away from it (thus diſſolved) your Spirit of Wine, and you'll have left a very fragrant green Oil of *Venus*, which is the Sulphur of *Venus* Eſſentificated by theſe Operations, as ſweet to taſt as the beſt Honey, *than which Nature hath not a more Soveraign Remedy for moſt, (not to ſay all) Diſeaſes: This is the* **Depentile Aerum** *of the Philoſophers before-mentioned, which cauſeth certain reſt, and aſſwages all Pain, but ever after Sleep leaves the Party, either ſenſibly amended (in more violent and Diuternal Diſeaſes) or quite well in the leſs rigid Maladies.*

The like doth the *Anodyne Oil of Mercury*, which is this *Menſtruum* ſo long cohobated upon the fixed Precipitate until the whole Body is brought over, and the Sulphur is ſeparated from the Central Mercury, and being truly exalted, *is in all violent Corruptions of the Blood, a more Soveraign Specifick and Arcanum than the former: The Doſe of either of theſe is from 5 to twenty drops in a Glaſs of fragrant Wine.*

Aurum

Aurum Horizontale Noſtrum, *or, our Horizontal Gold.*

The Preparation of an *Horizontal Gold* hath been touch'd at by *Van Helmont* and *Starkey*; the firſt intimates it to be the Sulphur of *Venus*, carried up by *Sal-Amoniacus Spagyricus*, and the *Sal-Armoniack* ſeparated therefrom, and the *Sulphur* Dulcified, and then Cohobated upon Precipitate Vigo, until the Sulphur is fixed thereon; and this he calls *Aurum Horizontale*, or Gold in the Horizon; becauſe it is fixed as Gold in the Fire: But the latter expreſſes this to be a Sulphur of *Venus*, prepared by the *Liquor Alkaheſt*, and ſeparated from the white Metal, then Cohobated upon the aforeſaid Precipitate 'till fixed: But we prepare it from the Sulphur of *Venus*, made by our aforeſaid *Circulatum Minus*: But, now whether our ſaid *Menſtruum* is in all things the ſame with *Helmont*'s *Alkaheſt*. I ſhall not here aſſert, neither ſo much as diſpute it; ſo that every one may remain in their Opinion, as we deſire to do in the Preparation and Uſe of this *Menſtruum*, which will in the Medicinal part perform all that we deſire therefrom; now to the exact *Modus* in preparing the *Horizontal Gold.*

℞. Of the *Precipitate Vigo*, or any of the afore-named Percipitates one part; of this Sulphur of *Venus* two parts, put it into a Re-

Retort and draw off the Sulphur what will come over, Cohobate it back again, and repeat this Operation ſo long as 'twill imbrace any Sulphur; and at laſt give it a ſtrong degree of Fire, by which means it becomes as fixed as Gold and pleaſant, from which (if you pleaſe) you may burn Spirit of Wine two or three times, ſo it is prepared.

Its Vertues.

This being taken inwardly, doth with few Doſes cure the moſt deſperate Diſeaſes, either inward or outward, to which mans Nature is ſubject; as the Leproſie, Gout, Palſie, Epilepſie, Cancers, Fiſtulaes, Wolves, Scurvy, King's-evil, Venereal Diſeaſe &c. And with one Doſe cures all Feavers and Agues, the Hectick only excepted, which it cures in a Month; as alſo any ſort of Conſumption; and (in a word) is a perfect Remedy for any Malady prevailing over all, but Death, which (yet by curing all the Miſeries of Life which reach the Health) it makes leſs truculent and dreadful.

This Liquor alſo brings all Stones, Calxes and Shells, ſo as that they are potable in any Liquor, whence you may eaſily obtain their Magiſteries; as for Example.

Magi-

Magiſterium Lithontripticum Maximum, *or, the whole Body of the* Ludus *brought into an Oil per deliq.*

℞. The Stone Ludus (what it is, and where to be found, *Helmont* exactly deſcribes) or in defect of that, take a Sand colour'd Flint, pulverize it exceeding fine, and pour thereon double its weight of our *Circulatum Minus*, draw it off, and the Stone will be diſſolved into a fuſible Subſtance, which being put into a moiſt place, let run *per deliquium*, and ſo it is prepared.

Its Vertues.

Of its Vertues none that have read Helmont *can be ignorant it radically cures the Gravel and Stone in the Kidneys and Bladder, and takes away all future Inclinations thereunto; The Doſe is twenty drops.*

Magiſterium Margaritæ, *or, the Magiſterial Milk, or Element of Pearl.*

℞. Pearl prepared ℥iii, of our *Circulatum Minus* ℥ix (or if ſcarce, ℥vi) digeſt and it will

will be diſſolved and brought into a Mucilage, reſolvable in Spirit of Wine: You may bring it into a Milk *per ſe*, which is its firſt *Ens*, or the Element of Pearl; after the ſame Way and Method may be made the *Magiſtery of Crab's-eyes*, but ſooner: Obſerve, *Starkey* ſays that theſe are not *Crab's-eyes*, but vulgarly ſo called as being Stones found in the Head of the Crab.

Its Vertues.

'Tis excellent in the Anxieties of the Spleen and Scorbutick Cauſes, being alſo ſuperior in Vertue to the Milk of Crab's-eyes, eſpecially in Womens Diſeaſes: The Doſe is from eight to ſixteen drops.

Magiſterium Succini, *or, the Magiſtery of Amber.*

℞. Of the fineſt Amber one part, of our *Circulatum Minus* two parts, digeſt and draw off the Liquor, and the whole Body of the Amber will be diſſolved into a Saline and Fuſible Nature, which being taken in Spirit of Wine is the Magiſtery.

Its Vertues.

'Tis of admirable Vertue in Hypocondriack Melancholly and Uterine Diſeaſes, and for Fits of all kinds: The Doſe is from ten to thirty drops.

Elixir Proprietatis Paracelſi Alagiſtrale, *or, the Magiſterial Elixir Proprietatis of Paracelſus.*

℞. Of Myrrh, Aloes and Saffron, ana. ℥i, of our aforeſaid *Menſtruum* ℥iii, digeſt in a gentle Heat and the whole will be diſſolved, draw off your clear Liquor, and with pure Spirit of Wine extract the Magiſtery, which will be the whole Body of the *Species* into a Trifle: Now, if you deſign to make a quicker Diſſolution, then let your Heat be ſtronger, and after the diſtilling off of your Liquor with the diſſolved Body in a due Fire, ſo will the Oleous Sulphurous Part be turn'd into a Saline Spirit, which in a Diſtillation by Bath will come over in various colours, the *Craſis* ſeparating it ſelf from the Flegm (both by Colour, Taſt and Smell, as alſo by its time of coming over the Helm diſtinguiſhable) and your Liquor left behind at bottom, as much in quantity, and as effectual in Vertue as before: But if you diſſolve them in a Heat like to that of the Sun in the Spring, they being di-

distilled over and the Liquor ſeparated the Principles will ſeparate into an Aqueous Saline Liquor, and a more Sulphurous one. which digeſt in the like gentle heat, until the Oil and Water be united into an Eſſential Salt, which indeed is their firſt *Ens*: This mild way is that by which I adviſe you to prepare all Vegetables, eſpecially if you deſign to have their eminent Vertue, without looſing thoſe particular Excellencies which depend on the *Vita ultima* of the Concrete, otherwiſe a ſpeedier Preparation makes the Medicine no leſs effectual for curing Diſeaſes, though leſs powerful as to long Life.

Its Vertues.

'Tis a prevalent Medicine in Conſumptions, or any Waſting and Declining of the Body, for Phthiſick and ſhortneſs of Breath, and the like: 'Tis an excellent Antihectical Medicine, as alſo againſt Lypothymy's, Deliquia's, Convulſions, Palſies, &c. *'Tis eſteemed moſt powerful for the prolonging of Life; but the firſt Ens of Cædar (according to* Helmont) is ſuperior to it; however this may take the next place, although the *Ens* of *Meliſſa* or *Bawme*, ſo prepared is not to be contemned: *The Doſe of this Magiſterial Ens in a Liquid Form is from* 3 *drops to nine, but in a Saline Form one Grain to five.*

Ob-

Obſerve, that after the ſame way may be made out of *Hellebore, a Noble Specifick againſt the Gout, Hypocondriack Melancholly, Calentures and Deliria's in Feavers*: And out of *Coloquintida an excellent Febrifuge*; *and out of Cortex Jeſuiticus an excellent Specifick againſt Agues of all kind, Quotidian, Tertian and Quartan*; and the like of other Concrets according to their Specifick Vertue: For you may clearly ſee that this Liquor diſſolves all Metals and Mineral Bodies, Gems, Pearls, Animals, Vegetables and Stones, Gums, Seeds and Roots; ſo that little more need be ſaid, ſeeing that by theſe Examples you may underſtand the reſt; and 'tis obſervable, in reſolving the Vegetables into their firſt Liquid Matter, that it diſtinguiſhes in them all their Heterogenieties by ſeveral Colours and diſtinct Places, one above another; in which Reſolution there always ſeats it ſelf in a diſtinct place a ſmall Liquor, eminently diſtinguiſhable from the reſt in Colour, in which the *Craſis* of the whole Herb, Tree or Seed doth reſide: For this agrees with what *Starkey* attributes to his *Liquor Alkaheſt*; and therefore as he ſaith, when any Concrete is made Retrograde by way of Diſſolution there is no loſs of Vertue, but an exalting of the ſame by many degrees, only whatever Virulency is in the Crude Concrete by this Operation is wholly extinct, with a Preſervation, notwithſtanding of all Specifick Vertues apparent

parent in the Concrete in its ſimplicity. Thus having repreſented unto you the uſe of this Liquor, as far as is needful, we ſhall here conclude with a few Examples, which may facilitate what is further deſired.

The Flowers of Sulphur being in this Liquor digeſted for the ſpace of two days, and then twice or thrice filtrated, they will paſs into the Form of a red Oil, ſeparate from the Liquor: which being ſeparated may be eſteemed as an Element of Fire of Sulphur, and is an excellent *Arcanum* for exalting Wines.

So likewiſe Cedar Wood being digeſted in a like proportion of the ſaid Liquor for the ſpace of twenty four Hours, the ſame will be wholly diſſolved, ſo that you may freely take its Vertue in Spirit of Wine; but if you proceed to exalt it to its firſt *Ens*, as we have directed in the *Elixir Proprietatis*, *then hath it the Vertues of promoting long Life*, as aforeſaid.

This Work alſo happily ſucceeds with Bawm, or any other Vegetable, (as aforeſaid, which is better to be uſed dry than freſh) being for ſome hours gently macerated in the Liquor.

Alſo

Alſo Charcoles are by it macerated and diſſolved, and (according to *Helmont*) the Work ſucceeds in all things for the bringing of it into its firſt Matter; but the Operation is changed and varied after a wonderful manner, according to the degree of the Fire and daily Digeſtion.

Nay, even Spirit of Wine being exactly Deflegmed and brought to the higheſt Subtilty, will by being digeſted in this Liquor be made yet more ſubtil and active, and more Homogeneous to Man's Body; nay, we ſuppoſe that this is that Spirit of Wine, mentioned by *Helmont*, which in two Hours will be converted into Arterial Blood, *&c.*

Thus having run through the Office of this Liquor in preparing of *Magiſteries*, *Eſſences*, *Quinteſſences*, and the moſt ſecret *Arcanums* of the moſt able Spagyriſts, we ſhall here conclude, and only add what is convenient for the Exaltation of Liquors and Artificial Brandies, which is principally from *Tartar*, *Sulphur* and *Venus*: For if the *Colcothar* of *Venus* is Volatilized by this our ſaid *Menſtruum*, then diſtill'd and brought over the Helm; the Sulphur being ſeparated from the Mercury, is then called the *Element* of *Fire* of *Venus*, and is an excellent *Arcanum* for meliorating Wines and

Vinous Spirits, being therein diluted; you muſt alſo know the Office of our *Sal Panariſtos*, and by it to reduce common yellow Sulphur into a red fiery Stone which then will meliorate Wines, like that of the Sulphur of *Venus*; and if you put a little thereof into a Cask of Wine, the Wine acquires a grateful Taſt and Odour, and will be ſo conſolidated, as not eaſily to admit of changing or periſhing, which otherwiſe ſo often happens to Wines, eſpecially ſuch as have not had their exalted maturity by the benevolent Raies of *Sol*, this Solar or Lunar Salt doth not only meaſurably ſupply this defect, but alſo enrich and meliorate Spirits; for having prepared your Magnet, we ſhall give you the uſe of it in ſweetning of Spirits.

Take of any ſort of ill ſmelling Spirit or Brandy made from Corn, one part, of pure ſpring Water two parts, mix them together, that ſo the ſtinking and ingrateful Savours may diffuſe themſelves into the added Water; having ſo done, you muſt again free this Brandy thus tempered with the Water, by putting your Magnet thereinto, and ſo will you draw therefrom all the ſtinkingneſs, and 'tis then juſt as if you had waſhed that Wine, and rinſed off all its filth, without any charge or difficulty; for the Magnet or exalted Salt deſires not to contract friendſhip with any Impurity.

rity. *N. B.* It remaining the ſame as before, being freed from its Flegm; ſo that this Work is neither chargeable nor difficult; therefore the principal Buſineſs is to be Maſter of ſuch a Salt, the Vertues whereof are known by Experience, becauſe ſome Years ago we have prepared it, and are now again preparing of it, although at preſent the quantity that we have by us is very inconſiderable, as having loſt above two pound three ounces of it by the misfortunate breaking of a Glaſs, in a conſiderable Tryal, for which great loſs we often lament our unhappy Miſchance; ſeeing we might have been more wary in making ſmaller Tryals, but this we ſhall paſs by, hoping that Providence may in due time multiply our Stores; if not, we muſt learn to be content, ſubmitting our Will to the Divine Pleaſure, who diſtributes of his Riches and Gifts in his own time, and there is no obtaining of it by force, 'tis his own free Gift, ſo that if it is not again beſtowed on us, we may ſay with *Helmont*, *God Almighty knows for why, he hath given the Goat ſo ſhort a Tail*; peradventure we uſe not the Tallent beſtowed upon us aright, for we are convinced in our Conſcience, that had we applied it the genuin way, it might have been helpful to hundreds that languiſh, *&c.*

We having run through what is neceſſary to be treated of, as to this Part, ſhall con-

conclude the ſame; only we think it convenient to add this following and general Head, containing as it were, a Summary of our Labours, being an Anſwer to the Requeſt of a Perſon of Worth, which is as follows.

Worthy Friend,

IN Anſwer to your earneſt Deſire I have given you the Heads of my Books Printed, and thoſe ready for the Preſs; Firſt, you have our *Britannean Magazine*, or Aſſays to Artificial Wines, which (God willing) we intend ſuddenly to Correct and Enlarge with Experimental Additions: Secondly, *Cereviſiarii Comes*, or the Art of Brewing, containing the Grounds thereof, proved and demonſtrated by ſound Philoſophy: Thirdly, *Chymicus Rationalis*, or the Chymical Art rationally ſtated and demonſtrated by a ſhort, but effectual Courſe, containiug the Heads of the chief Medicines ſo highly valu'd: Fourthly, This ſaid Treatiſe, which is the *Art of Diſtillation* compleat, to which is added, *Pharmacopœia Spagyrica Nova*, being a Choice Collection of the Specifick Medicines of the Antients. Fifthly, *Spagyrick Philoſophy Aſſerted*, or the true Phyſical Principles demonſtrated by

by way of Anſwer to that Learned Dr. *Boylwharf*, in which the Foundation and Preparation of true Specificks are ſo delivered, as eaſily diſtinguiſhable from thoſe pretended to be ſuch by the *Pſeudo-Chymiſts*, a Work highly neceſſary, and as much deſired, and therefore (God willing) as ſoon as may be ſhall ſee the Light: Sixthly, *Speculum Morborum*, in which you may ſee various Opinions concerning the Original of Diſeaſes, and alſo diſcern the true Nature thereof: Seventhly, *Medicina Rationalis*, or the whole Body of Phyſick rationally ſtated upon a new Hypotheſis; containing not only the Original and Definition of Diſeaſes, but alſo their Cure: Eighthly, *Hiſtoria nova de Theſauro Britanniæ interno Celato*, or a new Hiſtory, containing the yet undiſcovered Myſteries of *England*'s Glory and unſpeakable Riches, which may be obtained by the true advancing of its Vegetables and Minerals, by a multiplying and concentring the Univerſal Spirit: Ninthly, *The Magicians Magazine*, or the Wiſe Man's Store-houſe, containing the chief and profitable Heads of all the Voluminous Writings of the Ancient Philoſophers: Tenthly, *Our Ideas of Divine and Natural Things*, being a Philoſophical Diſcourſe of the Macro, and Microcoſmical World; all which ſhall be haſtned with what poſſible ſpeed can be; ſo that I hope in the mean while you will accept of what is done, for that

our

our Reſolutions are to improve our Talent according to the Abilities given, and that for the Benefit of ſuch, as prefer Realities, as they are delivered: For we can truly ſay in what we have done, we have cleared our Conſcience toward the Sons of Art, as for my Rewards, I expect it at the Final End, if I perſevere in Chriſtian Duties, only to be the Sentence of *Well done thou good and faithful Servant*; *Henceforth is prepared for thee a Crown of Bliſs.* Amen.

FINIS.

ADVERTISEMEMT.

THere is now ready for the Preſs, *A Philoſophical Eſſay*, Tending to the Diſcovery of the three Miracles of Art and Nature, *viz.* The *Volatile Salt* of *Tartar*, *Liquor Alkaheſt*, and *Mercury* of the *Philoſophers.* Publiſh'd for the Encouragement of the Ingenious Deſirers of Art, and the Detection of Impoſtours and Pſeudo-Chymiſts. By *W. Y-Worth.*

4. 7. 18. BOOKS

BOOKS Printed for, and Sold by John Taylor, *at the* Ship *in St.* Paul's *Church-yard.*

1. *Collectanea Medica*: Or *The Country Phyſician*; being a choice Collection of Phyſick, fitted for vulgar Uſe, containing, Firſt, A Collection of choice Medicaments of all kinds, Galenical and Chymical. Secondly, Hiſtorical Obſervations of Famous Cures. Thirdly, *Philaxa Medicinæ*, or a Cabinet of Specifick, Select and Practical Chymical Preparations. In Two Parts, Compleat.

2. The Compleat Practice of Men and Women Midwives; or the true manner of Aſſiſting a Woman in Child-bearing. Illuſtrated with a conſiderable number of Obſervations, by *Paul Portal*, Sworn Chirurgeon and Man-midwife in *Paris*, Tranſlated into *Engliſh*, adorn'd with many Copper-plates.

2. *Dictionarium, Ruſticum & Urbanicum*: Or a Dictionary of all ſorts of Country Affairs, Handicraft, Trading, and Merchandizing; Illuſtrated with Cuts of all ſorts of Nets, Traps, Engines, *Octavo*, *Price 6 s.*

3. Dr. *Eichard*'s Works; *viz.* The Grounds and Occaſions of the Contempt of the Clergy, with Obſervations on an Anſwer; with Mr. *Hobb*'s State of Nature conſider'd: To which are added five Letters. The 11th. Edition Corrected.

4. The Works of the Right Reverend and Learned *Ezekiel Hopkins*, late Lord Biſhop of *London-Derry* in *Ireland*, collected into one Volume in Folio.

5. The

5. The Works of *Josephus*, containing the Life of himself, the *Jewish* Antiquities and Wars, *&c.* Illustrated with a new Map of the Holy Land, and divers other Sculptures, Folio.

6. The Proceedings of the House of Commons, 1701.

7. Miscellany Poems, as Satyrs, Epistles, Love Verses, Songs, Sonnets, *&c.* By *William Wicherley*, Esq.

8. *Boyer*'s *French* and *English* Dictionary in *Quarto* and *Octavo.*

9. *Love*'s whole Art of Surveying and Measuring of Land, in *Quarto*, *Price* 4 *s.* 6 *d.*

10. *Mercurius Theologicus*, or the Monthly Instructor; briefly Explaining and Applying all the Duties and Doctrines of Christian Religion, that are necessary to be believ'd and practis'd in order to our Salvation. In 12 Parts. By a Divine of the Church of *England.*

11. Bishop *Usher*'s Body of Divinity, being the Sum and Substance of the Christian Religion.

12. *Raphson*'s *Analysis Æquationum Universalis e eo spatio Reali seu ente infinito conamen Mathematico Metaphysicum.*

13. Sir *Thomas Pope Blunt*'s Essays on several Subjects. The third Edition, with several Additions.

14. Mr. *Wingate*'s Arithmetick, the 11th. Edition, with a Supplement of easie Contractions.

